

# MODERN LANGUAGE NOTES.

Baltimore, February, 1899.

## SOME OLD FRENCH PLACE NAMES IN THE STATE OF ARKANSAS.

THE southern part of the state of Arkansas was early explored and settled by French traders and trappers. The history of these first settlers is mostly lost already, for they were frontiersmen, who left but few documents or other records by which their history can be traced. The French names given by them to streams and camping grounds have clung to some of the places, while in other instances these names have been so modified and Anglicized as to be almost, if not quite, beyond recognition.

It is worthy of note that the French names are confined chiefly to the southern and eastern parts of the state, and to the valley of the Arkansas. I have no doubt that this is owing to the fact that trappers and traders were the first white men to enter the state in considerable numbers, and that they traveled chiefly along the navigable streams. They did not enter the Ozark-Mountains region because there are no navigable streams entering the Arkansas river from that direction, while the Upper White river is swift, and, in places, difficult of navigation.

During the progress of the Geological Survey of the state, I have had occasion to use these place names on my maps, and I have been puzzled to know how to spell some of them, and have thus been interested in learning their origin. I have here brought together several of them, with such explanations of their origins as are suggested by the words themselves, or by some circumstance connected with the localities. In many instances I have been unable to find what seems to be a rational explanation of the origin of the words. Concerning a certain number of them, I am able to give the opinion of Judge U. M. Rose, of Little Rock, and I have inserted his name in parentheses after the explanations for which he is responsible. Judge Rose remarks, however, that he considers some of his suggestions "exceedingly risky." Indeed but few of the explanations offered in the present paper are

to be accepted without question. It is to be hoped that the Arkansas Historical Society will try to trace these words to their sources while yet there is some possibility of its being done: If, for example, *Moro* is from *Moreau*, why was it called *Moureau*? Such a history cannot be deciphered by an inspection of the word alone.

Some of our most valuable records of these old names are to be found in Dunbar and Hunter's *Observations*, written in 1805, during a trip up the Washita to Hot Springs.<sup>1</sup> Unfortunately it contains many typographic errors.

Nuttall, the botanist, who traveled in Arkansas Territory in 1819, makes mention of some of these place names, and as he was on the ground before the French origins of the words were entirely lost sight of, his spellings of them are of interest.<sup>2</sup>

I have looked up the spelling of most of these names on the lithographed copies of the original land-plats of the first official surveys of the state. The references given in the present paper under the head of "plats" are to the lithographs, not to the original sheets themselves. The field notes of the surveyors who did this work are preserved in the office of the Land Commissioner at Little Rock. It would be of interest to find how the names are spelled in those notes, for while it is not to be supposed that the names were all properly written down in them, changes are liable to have been made in putting those memoranda upon the original plats, and others may have been made when they were lithographed. It is a remarkable fact that some of the names now in use have originated, not by any process of philological evolution, but simply in clerical errors in copying them. *Bodcaw* seems to be a good illustration of a name of this kind.

No doubt some of the difficulty in tracing

<sup>1</sup> Message from the President of the United States communicating discoveries made in exploring the Missouri, Red River, and Washita, by Captains Lewis and Clark, Doctor Sibley and Mr. Dunbar. Washington, 1806.

<sup>2</sup> a. A Journal of Travels into the Arkansas Territory during the Year 1819. By Thomas Nuttall, Philadelphia, 1821.

b. Observations on the Geological Structure of the Valley of the Mississippi. Journal of the Acad. Nat. Sci., vol. 11, pp. 14-52. Philadelphia, 1820.

these names is due to the fact that travelers in new and unsettled countries often name places from trivial events, or for persons, rather than from some local feature or characteristic.

Certain habits regarding the names have been pretty firmly fixed upon the state by these French settlers. For example, streams having several large branches, generally known in the northern part of the state as "forks" (as Buffalo Fork and North Fork of the White River), in the southern part of the state are often called "fourche," as Fourche à Loup, Fourche à Caddo. We even find the "South Fork of Fourche La Fave."

In some instances the original French names have been preserved intact, as in the case of the Vache Grasse, Petit Jean, Bayou de Roche, Fourche à Loup,<sup>3</sup> Terre Rouge, etc.; in others, one may occasionally see sometimes the French form, and sometimes the Anglicized word, as in the case of the Terre noir or Turn-wall.

It is not to be supposed that in the substitution of an English word, or of an English-sounding word, for a French one, the changes are necessarily, or even likely to be, of a kind that would take place among a people using a patois or some provincial form of French, but they are often nothing more nor less than a complete abandonment of the French word for an English word that it seems to resemble, or that strikes the fancy.

Although this region was first explored by the Spaniards, they seem to have left but few Spanish names. In looking over a list of the place-names of a state as new as Arkansas, one must of course be on his guard against names of foreign origin but recently bestowed, such as *Bon Air*, *Belmont*, *Barcelona*, *La Belle*, etc.

The words given in the list are far from being the only ones of French origin in the state.

In the following alphabetic list the name, as now used, is given first, then the word from which it is derived. Some words are put down without any suggestion as to their origin or meaning. They are possibly of French origin, but I am unable to make any satisfactory suggestion as to their derivation.

<sup>3</sup> Dunbar and Hunter in their *Observations* (p. 266) call this stream "Fourche à Luke."

ANTOINE.—L. Page du Pratz mentions in his *Histoire de la Louisiane*, Vol. i, p. 303, a silver mine in the country of the "Cado-daquioux" or Caddos, located "by a Portuguese named Antoine." Stream in Pike and Clark counties, and town in Pike Co.

ARKANSAS.—Father Marquette, who visited this region in 1673, spelled the word *Akansea* on his map, but in the text it is spelled *Akamsea* and *Akensea*.<sup>4</sup> In both instances it is the name of a village.

Father Membre, who was one of La Salle's party on his voyage down the Mississippi in 1681, speaks of a tribe or nation of Indians called *Akansa*.<sup>5</sup> It was spelled *Akansa* by Tonty in 1682.<sup>6</sup>

Father Anastasius Douay who was with La Salle at the time of his death in this region in 1687, mentions "the famous river of the Achansa, who here form several villages" (p. 219); elsewhere he calls the people and the stream *Akansa* (pp. 220-1-2-3; 226).

Joutel, the companion of La Salle, spelled it *Accancea's* in 1687.<sup>7</sup> He says there was a nation of Indians of this name, and on the map accompanying his account the river is called "Rivière des Acanssas." Dr. Elliott Coues says:<sup>8</sup>

"the name *Akansa* adopted in some form by the French, is what the Kwapas were called by the Illinois Indians, and the origin of our Arkansas or Arkansaw. The form *Acanza* is found on Vaugondy's map, 1783."

Joutel, cited above, used the name a century earlier. Du Pratz says (p. 125) "The

<sup>4</sup> *Discovery and Exploration of the Mississippi Valley*: with the original narratives of Marquette, Allouez, etc. By John G. Shea. New York, 1852, pp. 46, 50, 254, and 257. This work contains a

"facsimile of the autograph map of the Mississippi or Conception River, drawn by Father Marquette at the time of his voyage. From the original preserved at St. Mary's College, Montreal."

<sup>5</sup> *Op. cit.*, pp. 168, 170, 172.

<sup>6</sup> *Relation of Henri de Tonty Concerning the Explorations of La Salle from 1678 to 1683*. Translated by M. B. Anderson Chicago, The Caxton Club, 1898, pp. 73, 77, 95, 105, 106.

<sup>7</sup> *A Journal of the Last Voyage Performed by Monsr. de la Sale to the Gulph of Mexico*. By Monsieur Joutel. . . . and translated from the edition just published at Paris, London, 1817. Reprinted by the Caxton Club, Chicago, 1896, pp. 155, 158, 159, 162.

<sup>8</sup> *Pike's Expedition*. New ed. by Elliott Coues, N. Y. 1895. Vol. ii, p. 559, foot-note.

river of the Arkansas . . . is so denominated from the Indians of that name." (See also pp. 60 and 318-319.)

"There are a few villages of the Quawpaws, or Arkansaws and Chocktaws, situated on the south side of the Arkansa river below the high lands" (*Long's Expedition*, vol. ii, p. 347).

In 1811 Brackenridge spoke of these Indians and spelled the word as it is now spelled (p. 83). Sibley<sup>9</sup> spelled it Arkansa in 1805, and Nuttall spelled it so in 1819.

It is frequently assumed that the words Arkansas and Kansas are genetically related. This is erroneous. The word Kansas is also of Indian origin, and it was also the name of a tribe, and in old publications is variously spelled. On Marquette's map made in 1673, it is spelled *Kansa*. Le Page Du Pratz, who lived in old Louisiana territory from 1718 to 1735, makes frequent mention of the Canzas Indians and of Canzas river.<sup>10</sup> On his map this name is Cansez.

Pike makes frequent mention of both the river and the Indians, and calls them both Kans and Kances. In one place he says: "The Kans are a small nation situated on the river of that name."<sup>11</sup>

In *Long's Expedition*<sup>12</sup> the Konzas nation and river are spoken of, and it is stated that these Indians lived upon the river of that name (Vol. ii, p. 348). In one place the author speaks of "the Konzas or Konzays, as it is pronounced by the Indians." (Vol. ii, p. 354.)

In a foot-note to the new edition of

<sup>9</sup> *Historical Sketches of the Several Indian Tribes in Louisiana*. By John Sibley. Part of Message from the President . . . Discoveries by Lewis and Clark, Doctor Sibley and Mr. Dunbar. Washington, 1806, pp. 66-86.

<sup>10</sup> *The History of Louisiana*. Translated from the French of M. Le Page Du Pratz. New ed., London, 1774. The first edition of this work was the *Histoire de la Louisiane*, Paris, 1758.

<sup>11</sup> *An Account of Expeditions to the Sources of the Mississippi and Through the Western Parts of Louisiana . . . in the Year 1807*. By Major Z. M. Pike. Philadelphia, 1810. Appendix to Part II, p. 17. See also pp. 107, 108, 116, 123, 137, 138, 140, 149, 152, etc.

<sup>12</sup> *An Account of an Expedition from Pittsburgh to the Rocky Mountains Performed in the Years 1819 and '20, by Order of the Hon. J. C. Calhoun, Sec'y of War; under the command of Major Stephen H. Long . . . Compiled by Edwin James*. 2 vols. Philadelphia, 1823. Vol. i, chaps. vi and vii; Vol. ii, 245, 346, 348, 354.

Lewis and Clark, Vol. i, pp. 32-33, Dr. Coues says the early French forms of the word were Quans, Cans, Kances and Kansez. It is, therefore, evident that the words *Kansas* and *Arkansas* are not related in origin, and that the *-kansas* part of the Arkansas was not pronounced like the name of the state of Kansas.

The spelling by Marquette in 1673; by Membre in 1681 (*Akansa*); by Douay in 1687; by Joutel in 1687 (*Accancea's* and *Akanssas*), and the subsequent spelling by Sibley, Dunbar and Hunter, Pike, and Nuttall, (*Arkansa*), show as plainly as can be expected that the pronunciation now in vogue in the state is the one originally used.

**BARRAQUE.**—Featherstonhaugh,<sup>13</sup> who traveled in the state in 1834-5, has much about M. Barraque, who then lived on the Arkansas River near Pine Bluff. Township in Jefferson county.

**BAYOU.**—This word is in common use in Louisiana, Mississippi, and Arkansas. It is thus defined by Du Pratz:<sup>14</sup> "Bayouc, a stream of dead water, with little or no observable current." The same has been extended in many cases to swift mountain streams in spite of the protests of the people; for example, Polk Bayou at Batesville. The word is a corruption of the French *boyau*, a gut, and by extension, a long narrow passage. Sibley, and Dunbar and Hunter write it "bayau."

**BARTHOLOMEW.**—Bartholomé was the name of a Frenchman who lived near Pine Bluff in 1819 (Nuttall). This name, however, was already in use in 1804, when Dunbar and Hunter ascended the Ouachita. (See their *Observations*, p. 126.) Bayou in Lincoln, Drew, and Ashley counties.

**BELLE POINT.**—"The site of Fort Smith was selected by Major Long in the fall of 1817, and called Belle Point in allusion to its peculiar beauty."<sup>15</sup> Nuttall calls it by this name.

**BODCAW.**—The original land map (1824) has it

<sup>13</sup> *Excursion Through the Slave States*. New York, 1844, pp. 131, 133.

<sup>14</sup> *The History of Louisiana*. Translated from the French of M. Le Page Du Pratz. New ed., London, 1774, page 20.

<sup>15</sup> *Long's Expedition from Pittsburgh to the Rocky Mountains*, Vol. ii, p. 260.



spelled *Bodcau*. This, and the fact that this stream is called *Badeau* in Louisiana, lead me to believe that *Bodcau* comes from *Bodcau*, which is from *Badeau* by a clerical error; mistaking the *a* of *Badeau* for an *o* and the *e* for a *c*, thus turned *Badeau* into *Bodcau*, and later it was spelled as we now have it—*Bodcau*. One difficulty with this theory is that the lake into which the *Badeau* flows in Louisiana is called the *Bodcau*. Another one is that as long ago as 1805 Dr. John Sibley said this stream was called *Badkah* by the Indians. Dunbar and Hunter, p. 103. Stream and township in Lafayette county.

**BODOCK.**—*Bois d'arc* (the Osage orange). This is the name of several small streams in the southwestern part of the state, but these stream-names are always, so far as I know, derived from the "bodock" or *bois d'arc* wood.

**BOUFF.**—*Bœuf* (beef). Dunbar and Hunter call it "Bayau aux Bœufs" (p. 124), and the old land plat of 19 S. 3 W. has it "Bayou Boeuff," 1839. Stream in Chicot county.

**CADDO.**—Judge Rose tells me that he has seen an old French manuscript that refers to a tribe of Indians living in Northern Louisiana and Southern Arkansas called *les Caddaux*. The date of the manuscript is not mentioned. This word seems to be of Indian origin. Father Anastasius Douay, who accompanied La Salle in his attempt to ascend the Mississippi in 1687, mentions the *Cadodacchos*,<sup>16</sup> a tribe of Indians in this part of the country. In Joutel's journal of La Salle's last voyage, mention is made<sup>17</sup> of a village called *Cadodaquio* in what is now Texas or Louisiana. The map in Page du Pratz shows, north of the Red River, "the country of the Quadodaquious." In the text he calls the "Cadodaquioux" (p. 318) "a great nation." Dunbar and Hunter speak of these people as "Cadadoquis, or Cadaux as the French pronounce the word" (p. 136), while Sibley

calls them *Caddos* and *Caddoquies* (Dunbar and Hunter, p. 105). Pike's map of Louisiana has this word both "Cadaux" and "Caddo;" and he represents a trail "from Caddos to Arkansaw," showing that these Indians lived southwest of Red River. Brackenridge speaks<sup>18</sup> in one place of the "Cado nation," and in another of the "Caddoquis" Indians, who lived thirty-five miles west of Red River and "one hundred and twenty miles by land above Natchitoches."

**CADRON.**—Pike calls it "Quatran;" Nuttall says the French hunters called it "Quadrant." Mr. Rose thinks it may come from *cadran*, a sun dial. Stream, old village and township in Faulkner county.

**CHAMPAGNOLLE.**—Possibly the name or nickname of a person, derived from Champagne. On the old land plates it is spelled "Champagnole" (1818-45). The name was in use in 1805 (Dunbar and Hunter, p. 133). Stream and landing in Calhoun county.

**CANADIAN.**—*Cañada* (Spanish).<sup>19</sup> Diminutive form of *cañon*, a steep-sided gorge. A stream in Clark county.

**CHICOT.**—*Chicot*, a stump. Name of a county on the Mississippi River.

**CASH.**—*Cache*. Brackenridge (*Op. cit.*, 101) calls this stream *Eaux caché(s)*. Stream and village in Greene county.

**CORNIE, or CORNY.**—(?) Streams in Union county.

**COSSATOT.**—*Casse tte*. The stream runs through a very rough country, and the name may have been suggested by the topography along its course. The word *cassetite*, however, was the French for "tomahawk," and the name may have been given the stream, just as a stream in Searcy county is now known as Tomahawk creek. River in Sevier county.

**DARDANELLE.**—Nuttall says (p. 126) this place was commonly called "Derdanai" by both the French and Americans. I do not know whether the name was imported from Eu-

<sup>16</sup> *Discovery and Exploration of the Miss. Valley*, etc. By J. G. Shea. Pp. 217, 221.

<sup>17</sup> *A Journal of the Latest Voyage Perform'd by Monsr. de la Sale*. By Monsieur Joutel. London, 1714. Reprint Chicago, 1896, pages 140, 142.

<sup>18</sup> *Views of Louisiana; Together with a Journal of a Voyage up the Missouri River in 1811*. By H. M. Brackenridge. Pittsburgh, 1814, pp. 63 and 80.

<sup>19</sup> *The Expedition of Z. M. Pike*. By Elliott Coues, New York, 1895. Vol. ii, p. 558, foot-note.



rope, or, as is said of the European name, was derived directly from *dort d'un œille*. A rocky point projects into the river at this place making the navigation a little dangerous. In Long's expedition it is usually given as Dardenai, but in one case it is called "Dardenai Eye" (Vol. ii, 288). Name of a town on the Arkansas River.

DARYSAW, DARISAW, and DAIRYSAW.—*Des ruisseaux* (streamlets). Mr. Rose tells me that one of the early settlers at Pine Bluff was named Des Ruisseaux. Township and village in Grant county.

DECIPER.—(?) The land plat of 9 S. 19 W. (1819) has it "Deceper;" that of 8 S. 19 W. has it "Deciper." Streams in Clark county.

DE GRAY.—*De grès* (sandstone). The stream of this name is noted for the soft, easily cut, sandstone along its course. This rock was formerly much used for chimneys and foundations. The original land plat, surveyed in 1819, calls it "Bayou Degraff," however, and it may be that it comes from a personal name, and that the sandstone has nothing to do with the case. Stream in Clark county.

DES ARC.—*Des arcs*. See explanation of "O-zark." Stream and town in Prairie county.

DE LUTER.—This is Saluter on the original land plat (1838-1844); possibly from *Salutaire*. In Long's Expedition (ii, 301) some of the tributaries of the Washita are spoken of as the "Saluder, Derbane," etc. *Saluda* is a rather common name in South Carolina, North Carolina, and Virginia. Or was it originally *Bayou de loutre*; that is, otter creek? Bayou in Union county.

DEVUE and DEVIEW.—*De veau*. On the old land plat this name is spelled both "Devew" and "Devue." Stream in Craighead, Ponisett, and Woodruff counties.

DORCHEAT.—In Long's Expedition to the Rocky Mountains (ii, 307) mention is made of "Bayou Dache" which enters Lake Bistineau in Louisiana. In Dunbar and Hunter's Observations (ii, 102), Doctor Sibley mentions *Bayou Daicet*. There is nothing said that suggests the origin of the word.

Dunbar and Hunter mention (p. 133) the

"Bayau de Hachis" at a certain place on the west side of the Washita. At the point referred to there is no considerable stream, and I cannot learn that any of the creeks of the vicinity have, or ever had, such a name. Pike's map of the Washita gives a Bayou Hachis and also "Côte de Hachis" in this same region. I infer that Pike took the names from Dunbar and Hunter, and that the latter by mistake put down a stream on the Washita that was reported to them to lie to the west of where they locate it. Another suggestion comes from the mention by Father Anastasius Douay (in 1697) of a tribe of Indians in this part of the world under the name of *Haquis*.<sup>20</sup> Stream and township in Columbia county.

DOTA or DOTY.—*D'eau tîzde* (Rose). Doty is so common a name that it might well have come from the name of a Doty family. Stream in Independence county.

ECORE FABRE.—*Écore* (or *accore*) a shore-bank or bluff and *Fabre* a proper name. On the land plat of 12 S. 18 W. it is put down "Fabre," "Ecoze a Fabra" and "Ecoze Fabra" (1838). These last are only misspellings by the draftsmen. Stream and township in Ouachita county. The Ecore Fabre is now a stream entering the Ouachita just above the high bluffs at Camden. The name *Ecore Fabre* was originally applied to the bluffs on which the city of Camden is built. Dunbar and Hunter (p. 134) speak of "the Ecor Frabri (*sic*) (Fabri's cliffs) . . . and a little distance above, a " smaller cliff called Le Petit Ecor a Fabri.

ELEVEN POINTS.—*Levé pont* (? Rose). River in Randolph county.

FORT SMITH.—See *Belle Point*.

FOURCHE À LOUP.—I supposed this name was correct as it stands, but Dunbar and Hunter call it "Fourche à Luke" (p. 166).

FRANCEWAY.—François, a proper name. Creek in Grant county.

FREEO.—*Frio*, cold. (Spanish.) On the land plat (1845) this is spelled "Frio." Creek in Dallas and Ouachita counties.

GALLA or GALLEY ROCK.—*Galets* (pebbles).

<sup>20</sup> *Discovery and Exploration, etc.* By J. G. Shea, New York, 1852, p. 217.

Landing on the Arkansas River in Pope county.

GLAZYPOL OR GLAZYPEAU.—*Glaise à Paul*, Paul's clay pit. (Dunbar and Hunter, p. 166.) On the land plat of 2 S. 20 W. it is called "Gladly pole" (1838); while on 1 S. 20. W. it is "Glazy pole." Mountain and stream near Hot Springs.

GLAISE (GRAND).—*Glaise*, pottery clay. Pike has a "Great Glaise" on his map of Louisiana about where Arkadelphia now stands. Dunbar and Hunter have the following upon the origin of *Glaise*:

"The salt lick marsh does not derive its name from any brackishness in the water of the lake or marsh, but from its contiguity to some of the licks, sometimes called saline, and sometimes 'glaise,' generally found in a clay compact enough for a potters' ware." (*Observations*, p. 130.)

Name of an old landing and town on the White River in Jackson county.

GULPHA.—*Calfat*, calker, a proper name. On land plat 3 S. 19 W. this is "Gulfer"; on 3 S. 18. W. it is "Sulphur" (1837-8). Creeks near Hot Springs. Dunbar and Hunter call it "Fourche of Calfat" (pp. 143, 157, 159).

LA FAVE.—*La Feve* (Bean). A family of this name formerly lived near the mouth of the stream. (Nuttall, 103.) Dunbar and Hunter (p. 159) mention "a Mr. Le Fevre . . . residing at the Arkansas." On land plat 4 N. 18-20 W. it is "La Feve"; on 4 N. 17 W. it is "La Feve" (1839-42), and in *Long's Expedition to the Rocky Mountains* (ii. 345) it is called "Le Fevre." Stream in Perry county.

L'AGLES.—*L'aigle*, an eagle. On the old land plat it is called "Eagle or L'aigle Creek." Streams in Bradley county.

LAGRUE.—*La grue*, a crane. On Pike's map this is called Crane river. Streams in Arkansas county.

L'ANGUILLE.—*L'anguille*, an eel. Stream and township in St. Francis county.

LAPILE.—*La pile*, a pile or pier. Probably a personal name. It is spelled "La Peil" on the original plat of the land survey. Stream and town in Union county.

LOW FREIGHT.—*L'eau froide*. On the land plat 16 S. 17 W. this name is spelled

"Low Freight" (1856). Dunbar and Hunter call it "Bayau de l'eau Froide" (p. 137) Stream in Clark county.

LUFRA.—This name of a post-office in Ouachita is, in all probability, another form derived from "Low Freight" and *l'eau fraîche* or *l'eau froide*. (*Camp de l'orfraie*, fish-hawk, Rose).

MADDRY.—Possibly *Madre*, of Spanish origin. Post-office in Hot Spring county.

MAGAZINE.—*Magasin*, a barn or warehouse. The name was probably given the mountain on account of its peculiar house-like form, and the town took its name from the mountain. Mountain and town in Logan county.

MARIE SALINE LANDING.—*Marais salin*, salt marsh. Dunbar and Hunter mention the "marais de saline" near this place and state that: "the salt lick marsh does not derive its name from any brackishness in the water of the lake or marsh, but from its contiguity to some of the licks, sometimes called saline" (p. 130). Landing in Ashley county.

MASON.—*Maison*, a proper name.

"On this part of the river lies a considerable tract of land granted by the Spanish government to the marquis of Maison Rouge, a French emigrant, who bequeathed it with all his property to M. Bouligny." (*Dunbar and Hunter's Observations*, p. 126.)

Bayou in Chicot county.

MASSARD.—This word is variously spelled on the old land plats: on 7 N. 31 W. (1829), and on 8 N. 32 W. it is "Massara" and "Massaras," evidently due to a mistake of the draftsman of the final *d* for an *a*. On 7 N. 32 W. (1827), it is "Massards prairie;" on 8 N. 31 W. (1827), it is "Massard Creek" and "Massards prairie;" Nuttall speaks (p. 121) of the *Mazern* mountains; and this, it seems, was the name formerly applied to what is now called the Massard. The name appears to have originated as suggested below for the Mazarn.

I quote from *Long's Expedition* (ii. 264). On leaving Fort Smith to go to Hot Springs the writer says:—

"Our route lay on the south side of the

Arkansas, at considerable distance from the river, and led us across two small creeks, one called Massern, or Mount Cerne and the other Vache Grasse."

In a foot-note to this statement it is said:

"The word Masserne applied by Darby as a name to the hills of the Arkansa territory, near the boundary of Louisiana, by Nuttall to the mountains at the sources of the Kiemesha and the Poteau, is supposed to be a corruption of *Mont Cerne*, the name of a small hill near Belle Point, long used as a look-out post by the French hunters."

Stream and prairie in Sebastian county.

MAUMELLE.—*Mamelle*, breast. It is spelled *Mamelle* in *Long's Expedition*, ii, 345. A conical hill in Pulaski county which has given name to streams also.

MAZARN.—*Mt. Cerne*, Round mountain. A mountain in the region southwest of Hot Springs is called Mt. Cerne on the map accompanying Pike's report.<sup>21</sup> This reference is to the streams and mountains southwest of Hot Springs.

METO or METER.—*Bayou mi-terre* (Rose). This stream is about half-way between the White and the Arkansas, and nearly parallel with both. On the land plat of 2 N. 10 W. it is called "Bayou Netto" (1818-19). A stream in Lonoke and Arkansas counties.

MORO.—*Moreau*, feed-bag. Probably a proper name. On the original land plats it is spelled "Moro," "Moroe," and on one sheet "Moreau" (1832). Stream and village in Bradley county.

OSAGE.—Father Membré of La Salle's party in 1680-81 makes mention of the *Ozage river*, while Father Douay speaks of the river of the *Osages* and of tribes of the same name.<sup>22</sup>

"The name of this nation, agreeably to their own pronunciation is *Waw-sach-e*, but our border inhabitants speak of them under the names of *Huz-zaws* and *O-saw-ses*, as well as *Osages*. The word *Wawsashe* of three syllables has been corrupted by the French traders into *Osage*. . . ."<sup>23</sup>

Stream in north Arkansas.

<sup>21</sup> *An Account of an Expedition to the Sources of the Mississippi, etc.* By Major Z. M. Pike. Philadelphia, 1810.

<sup>22</sup> *Discovery and Exploration of the Mississippi Valley, with the Original Narratives of Marquette, Allouez, Membré, Hennepin and Anastase Douay.* By J. G. Shea, New York, 1852. Pp. 166-7; 322.

<sup>23</sup> *Expedition from Pittsburgh to the Rocky Mountains.* By Stephen H. Long. 2 vols. Philadelphia, 1823, Vol. ii, p. 244.

OUACHITA or WASHITA.—Indian origin.

"Between the Red River and the Arkansas there is at present no nation. Formerly the Ouachites lived upon the Black River and gave their name to it; but at this time there are no remains of that nation."<sup>24</sup>

On the maps accompanying Du Pratz's history the Ouachita is called Black River in the English translation, and Riviere Noire in the original French. Du Pratz tells why the stream was called Black River and adds (English, p. 169; French, ii, 304-5): "It is sometimes called the river of the Wachitas, because its banks were occupied by a nation of that name who are now extinct." Pike spells it Wascheta (appendix to part iii, p. 56).

OZAN.—*Aux ânes*. Prairie d'Âne or "De Ann" is near Ozan. The old land plats call the creek Ozan. Town and stream in Hempstead county.

OZARK.—Featherstonhaugh who traveled in the state in 1834-5, says this word is a corruption of "Aux arcs," the French abbreviation of "Aux Arkansas."<sup>25</sup> Schoolcraft thinks it "to be compounded from Osage and Arkansas."<sup>26</sup>

PALARM.—*Place des alarmes* (Rose). Pike mentions (p. 128, appendix 41) Babbiste Larme, and the place name may have come from a personal name. Town and stream in Faulkner county.

POINT REMOVE.—*Remous*, an eddy. In *Long's Expedition* (ii, 274) mention is made of "Point Remove or Eddy Point creek, which enters the Arkansa about thirty miles above the Cadron." Nuttall spells it "Remu," which suggests that the word was so pronounced in his time. It is spelled Point Remove on the original land plats. Stream in Conway county.

POTEAU.—*Poteau*, a post, possibly some old land-mark, as Professor Coues suggests. Pike and Nuttall call it "Pottoe." "The Poteau, so called by the French, from the word signifying a post or station."<sup>27</sup> Mountain and stream in Scott county.

QUAPAW.—Kappas and Cappas. (Indian.) In

<sup>24</sup> *The History of Louisiana.* Translated from the French of M. Le Page Du Pratz. A new edition. London, 1774, p. 318. See also Dunbar and Hunter, p. 121.

<sup>25</sup> *Excursions Through the Slave States*, p. 89.

<sup>26</sup> *Scenes and Adventures in the Ozark Mountains.* By H. R. Schoolcraft. Philadelphia, 1853, p. 246.

<sup>27</sup> *Long's Expedition*, Vol. ii, p. 260.



1687 M. Joutel<sup>28</sup> of Salle's party spoke of "Cappa," an Indian village. The name of a land line near Little Rock.

**SALINE.**—This name, of such common occurrence in South Arkansas, is best explained by Dunbar and Hunter in speaking of the Saline River that enters the Ouachita between Ashley and Bradley counties.

"It has obtained its name from the many buffalo salt licks which have been discovered in its vicinity. Although most of these licks, by digging, furnish water which holds marine salt in solution there exists no reason for believing that many of them would produce nitre" (p. 131).

See also *Marie Saline*.

**SALISAW**—Nuttall (p. 168) has "Salaiseau"; in *Long's Expedition* (ii. 225) reference is made to "*Bayou Salaison*, or meat salting Bayou," which is probably the correct derivation. It might have come, however, from *Sales eaux*, dirty water, or from *Salissant*, that soon gets dirty. Stream in Indian Territory near the Arkansas line.

**SMACKOVER.**—*Chemin couvert*, covered road. The original land map surveyed between 1838 and 1845 has this spelled "Smack overt:" this suggests that the original might have been *Chemin overt*, open road. Dunbar and Hunter, however, speak of it as follows: "A creek called Chemin Couvert, which forms a deep ravine in the highlands, here enters the river." (p. 133.) Stream in Union county.

**SPADRA.**—(?) Village and stream in Johnson county.

**TCHAMANAHAUT.**—*Chemin à haut*, or *Chemin à eau*. The old land plat of 19 S. 7 W. spells it "Chimanahaw" (1842). Stream in Ashley county.

**TEAGER CREEK.**—Probably from a proper name. Dunbar and Hunter (p. 142) say: "'Fourche au Tigree' (Tyger's Creek.)" Stream in Hot Springs county.

**TURNWALL.**—*Terre noir*, black land. This stream runs through the "Black lands." Featherstonhaugh speaks of it<sup>29</sup> as Tournois, and philologists suggest that Turnwall would not be derived from *Terre noir*.

<sup>28</sup> *Op. cit.*, pp. 142, 149, 155, 159, 160.

<sup>29</sup> *Geological Report of an Examination made in 1834*. Washington, 1835, p. 73.

Terre Rouge is the name of a stream in the same region, and this stream flows through the tertiary red lands. The Terre Noir flows through the chalky cretaceous black lands, and I think there can be no doubt about the explanation here given. Some of the maps of the state put it down "Terre noir." The old land plat of 9 S. 19 W. (1819) has it "Terre noire;" others have it "Terre noir." Creek in Clark Co.

WASHITA, see *Ouachita*.

**WAVER LIGHT.**—*Wavellite*. The mineral of this name is found in Garland county. Formerly post-office in Garland county west of Hot Springs.

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#### ANGLO-FRENCH WORDS IN ENGLISH.

BEHRENS<sup>1</sup> proposes some interesting questions in regard to the relation between the Anglo-French or, as he would have it, Norman-French and Germanic elements of our English vocabulary, which, he says, either remain unanswered or have been answered very unsatisfactorily. He himself attempts no definite answer to any one of his questions but contents himself with some general observations, along the line more fully developed by Skeat in his *Principles of English Etymology*, Second Series, 1891. A careful study, however, of the smallest portion of our English vocabulary, with the view of arriving at a definite answer to any one of Behrens's questions, shows that some of the general statements both of Behrens and Skeat must undergo very sensible modifications before they can be said to fairly represent the facts.

Skeat, for example, says that our Anglo-French words came in to fill a want, and that when this want was supplied the borrowing ceased.<sup>2</sup> Undoubtedly with the new civilization brought in by the Normans, many words were necessarily adopted with the thing or conception for which they stood. But only a small portion of our Anglo-French vocabulary entered in this way, as an examination of either Skeat's or Behrens's lists of Anglo-French words in English will show. The vast

<sup>1</sup> Paul's *Grundriss*, vol. 1, p. 812.

<sup>2</sup> *L. c.*, p. 13.

majority came into the field and competed with Old-English words, expressing approximately the same idea. In the struggle for existence that ensued, many of the OE. words were worsted, fell into disuse, and died; others shared their territory with the new-comers, but in the course of centuries have been driven into closer and closer quarters; while still others live with them on an equal or at least amicable footing.

A striking example of this borrowing where there was certainly no want, is seen in the series of OE. words, found in the oldest texts as well as in the later ones, *here*, *werod*, *ferd*, for which the Anglo-French words, *host*, *army*, were borrowed to the complete discomfiture of their OE. synonyms. Again, the OE. had *peod*, *leode*, *folc*, two of which the Anglo-French *people* and *nation* have already conquered, while the third *folc* has been shorn of much of its power. The people, the army, *par excellence*, being that of the conquering host, these words might be regarded as significant of the accuracy of Behrens's statements: "So sind französische hauptsächlich Bezeichnungen welche Bezug haben auf Verfassung, Verwaltung, Hof, Kunst, Wissenschaft, Titel u. Würden. Vorwiegend germanisch sind Ausdrücke welche sich auf Ackerbau, Schifffahrt, die umgehende Natur beziehen."

But the fact that '*dales* became *valleys*, *streams*, *rivers*, and *worts*, *herbs*' (Sehele de Vere) indicates that no such line of demarcation can be drawn. Rather is it true that, then as now, every man carried a dictionary of synonyms in his head. As he learned new words, he inserted them among the words which he already knew. It is not at all astonishing if the latter underwent a displacement either partial or complete. This displacement was determined by the principle stated by Bréal in his *Semantique*:<sup>3</sup>

"Toutes les fois que deux langues se trouvent en présence, il se fait un travail de classement qui consiste à attribuer des rangs aux expressions synonymes. Selon qu'un idiome est considéré comme supérieur ou inférieur, on voit ses termes monter ou descendre en dignité. La question de linguistique est au fond une question sociale ou nationale."

These assertions are well illustrated in an attempt to partially answer one of Behrens's questions:

"In welchen Fällen sind germanische Wörter,  
3 P. 30.

welche denselben Begriff ausdrückten u. dieselbe Sache bezeichneten wie das eingedrungene fremde Wort durch dieses ganz oder partiell verdrängt worden?"

If for this purpose the vocabulary of Henry Sweet's volume of *Oldest English Texts*, published in 1885 by the Early English Text Society, be examined, some interesting results may be obtained. These texts all belong before 900 A. D. and are printed from contemporary manuscripts. The question, then, in reference to these texts presents itself in this way: what words in this vocabulary, still living at the time of the Norman conquest, have been wholly or partially replaced by words borrowed from the Anglo-French?

#### 1. Oldest English words wholly displaced.

The OE. word as it appears in these oldest texts will first be given, then its form as it appears in texts of the period of the Norman Conquest or later, and lastly, the French-English word, expressing the meaning of the OE. word, and which, we may reasonably suppose, had much to do with its disappearance. The French-English word must, of course, in every case be one introduced during what is generally known as the first period of French influence, or from the Norman Conquest to the latter part of the thirteenth or beginning of the fourteenth century, according to Emerson, or to the middle of the fourteenth or at least before the fifteenth century, according to Skeat. The quite appreciable vocabulary common to OE. and OFr. (I have noted sixty-four OE. words in Chrestien de Troyes) will not, then, be included in this discussion.

Here, *Ormulum*, *here*=host, army.

Werod, Ælfric on the *Old Testament*, *werod*; *weorede* in Layamon's *Brut*=host, army.

Ferd, Lay. *ferde*=host, army.

Geteld, Ælfric's *Lives of the Saints*, *geteld*, Lay. *teld*=tent.

Stefn, *Orm.* *stefne*=voice.

Gewitan, *Orm.* (*witenn ut*)=to depart.

Forwurd, *Orm.* *fortwurppenn*=perished.

Frip, *Orm.* *fripp*, Lay. *frip* (*pais* in the later Lay. text)=peace.

Sibb; Lay. *sibbe*=peace. *Sibb* came to be used particularly for family peace. Hence our obsolete *sib*=family relation, and adj. *sib*=akin.

Wlite in *Vespasian Psalter*=beauty; in *Orm.*=face.

Ond-wlite in *Vespasian Psalter*=face.  
 Fremð, *Orm. fremnde*=strange.  
 Arian, *Ælfric's Homilies*, *arian*=to honor.  
 Gebed, *Ælfric's H. gebed*, Lay. *bed*=prayer.  
 Bi-swican, *Orm. biswickenn*=to deceive.  
 Cwæman, *Orm. cwemenn*=to please.  
 Eað-mod, *Orm. eadmod*=humble.  
 þeod, *Orm. and Lay. þeod*=people, nation.  
 Lēode, Lay. *leoden*=people, nation.  
 Ēa, *Orm. æ*=river.  
 Ēam, *Ælfric's Lives of the Saints*, *eam*=uncle.  
 Tælan, *Orm. and Lay. tælan*=to (accuse),  
 blame.  
 Æpele, *Orm. apell*=noble.  
 Ofer-fechtun=conquered.  
 Dysig, *Ælfric dysig*=foolish.  
 Cerran, *Ælfric's H. cierran*=to turn.  
 Casere, *Ælfric's H. casere*=emperor.  
 Twēon, *Ælfric's H. tweonian*=to doubt.  
 Spæd, *Orm. spedd.*=riches, abundance.  
 Lēas, Lay. *laes*=false.  
 Gisl, Lay. *gisles*=hostages (itself in the later  
 Lay. text).  
 Wynn; Lay. *win*=joy.  
 Ed-wit, Lay. *aed-wit*=reproach.  
 Sið, *Orm. and Lay. sið*=journey.  
 Fūs, *Orm. fus*=eager.  
 Froefran, *Orm. froffrenn*=to console, comfort.  
 Atur, *Orm. atterr*=poison.  
 Feorm, Lay. *feorm*=feast (in the later text of  
 Lay. *mid-festen*).  
 Gegenga (=fellow-traveler) Lay. *genge*=com-  
 pany, people.  
 Dēor-wyrðe, *Orm. deorwurrpe*=precious.  
 On-ræs, Lay. *raese*=attack, assault.  
 Win-berge, *Ancren R.*=grape.  
 Cumb (survives in proper names)=valley.  
 Denu, *Ayenb. denu*=valley.  
 Nift, Manning's *History of England*, *nift*=  
 niece.

2. Oldest-English words, which still survive  
 by the side of French-English words, originally  
 synonyms, but which are of specialized, rare,  
 or poetical use. M. Bréal in his review of  
 Noreen's *Om. sprakriktighet*, says that which  
 sticklers for Saxon words may well ponder  
 upon:

"L'anglais s'est de tout temps montré facile  
 aux importations. Il y a gagné de doubler son  
 vocabulaire, ayant pour quantité d'idées deux  
 expressions, l'une saxonne, l'autre latine ou  
 française. . . . Il faudrait être bien entêté de

"pureté" pour dédaigner cet accroissement de  
 richesses: car il est impossible qu'entre ces  
 synonymes il ne s'établisse point des diffé-  
 rences qui sont autant de ressources nouvelles  
 pour la pensée."

These differences have here not only been es-  
 tablished as under number 3, but they have so  
 far accentuated themselves that the language  
 of to-day is here seen in the process of stripping  
 itself entirely of many of them. Were one to  
 use exclusively Saxon words, he would often  
 find himself talking to the majority of people  
 unintelligibly. Even Bréal seems unaware of  
 the fact that between *kindred* and *family*, by  
 which he illustrates the second of his above-  
 quoted sentences, *kindred*, as a substantive, is  
 fast disappearing from common speech (at least  
 in this part of America).

An-fald=simple.  
 Wiht=creature.  
 Pliht=danger, state.  
 Metan=to measure.  
 Dæl=part.  
 Stede=place.  
 Bi-bude=commanded.  
 Folc=nation, people.  
 Hiw=color.  
 bæn=prayer, request.  
 Leoran=to pass, depart (p. p. lorn).  
 Hord=treasure.  
 Dæl=valley.  
 Wyrth=herb.  
 Weald=forest.  
 Lyft=air.  
 Clyppan=embrace.  
 Nēten=beast.  
 Cynn=race, family.  
 Dōm=judgment.  
 On-wendan=to move.  
 Wrecan=to avenge.  
 Bliss=joy.  
 Getæl=number.  
 Brūcan=to enjoy, use.  
 Werian=to defend.  
 Ealdor-mann=chief.

Gelician=to please ("It likes me not" is old  
 but considering its later use of an active  
 verb, it might have been put under num-  
 ber 3).

3. Words in Oldest Eng. with French-Eng-  
 lish synonyms, both still in common use, though  
 more or less differentiated.



(Ge)feoh—(fight)-battle. D man—to judge.  
 Cild—infant. Feoh—money.  
 Stician—pierce. Lust—desire.  
 Settan—place. Willinian—to desire.  
 Wundor—marvel.  
 Wyrð—honour, dignity.  
 (Ge)þeaht—counsel, advice.  
 Milde—gentle.  
 Ryne—course.  
 Grimm—fierce.  
 Gest—stranger.  
 (Ge)gripan—seize.

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*Sedere, \*Essere AND Stare IN THE  
 POEMA DEL CID. (Conclusion.)*

SYNTAX OF *estar*.

1. It forms the periphrastic conjugation as in modern Spanish:

- v. 2, Tornaua la cabeça e *estaua*-los *catando*.  
 154, Sonrisos Myo Çid, *estaua*-los *fablando*.  
 541, Los moros e las moras *bendiziendol estan*.  
 1058, Pagado es Myo Çid que lo *esta* *aguardando*.  
 1243, Myo Çid don Rodrigo en Valençia *esta folgando*.  
 1746, Reçiben-lo las duennas que lo *estan esperando*.  
 2218, *Estan parando* mientes al que en buen ora nasco.  
 2305, Mager los *estan lamando*.  
 2439, Alçò sos oios, *esteua* adelant *catando*.  
 3123, *Catando estan* a Myo Çid quantos ha en la cort.

As already observed, there are seven examples of the same use of *SEDERE*. The copula \**ESSERE* could not be employed in such locutions. The auxiliary in:

- v. 786, Ca en alcanz sin dubda les *fueron dando*,

is to be regarded as the preterit of *ir*, which may still be used with the pres. part.

2. *Estar* denotes residence in a place.

(a). This use is very frequent in the epic formula *Dios* (or *Padre*) *que esta(s) en alto* (or *en çielo*):<sup>27</sup>

- v. 8, Sennor padre que *estas en alto*.  
 330, Padre que *en çielo estas*.  
 497, A Dios lo prometo, a aquel que *esta en alto*.  
 792, Grado a Dios, aquel que *esta en alto*.  
 1297, Por aquel que *esta en alto*.  
 2126, El padre que *esta en alto*.  
 2892, Plega al Criador que *en çielo esta*.  
 2324, El padre que *esta en alto*.  
 2456, Al padre que *esta en alto*.

As opposed to these nine examples of *estar*, there is one of *es* from \**ESSERE*:

<sup>27</sup> Cf. the *Bible*, *San Mateo* vi, 9: Padre nuestro, que *estás* en los çielos, etc.

- v. 1094, Aludol el Criador el Sennor que *es en çielo*.

Here, by emending to *esta* and eliding the *e* of *que*, we obtain a hemistich of the Cornu system, a good *romance* verse: *él Sennór quē está én çīlo*. In another isolated case, where *Parayso* is the place mentioned, *es* is used instead of *esta*:

- v. 350, El vno [that is, one of the robbers crucified with Christ] *es en Parayso*.

There is no obvious reason here for the use of *es*. The modern editions of the *Bible*, as that of New York, 1826, have, *San Lucas* xxii, 43, "Y Jesus le dijo: En verdad te digo, Que hoy *serás* conmigo en el Parayso;" so that the Biblical passage seems still to exclude *estar* here.

(b). *Estar* denotes residence in a well-determined place; as, in a city, etc.:

- v. 239, Y [=en San Pero] *estaua* donna Ximena.  
 294, Vansse pora San Pero do *esta* el que en buen punto nació.  
 485, Fellos en Casteion o el Campeador *estaua*.  
 623, Myo Çid con esta ganancia en Alçoper *esta*.  
 903, *Estando* alli [=sobre el Poyo] mucha tierra paraua.  
 1392, Adelino pora San Pero o las duennas *estan*.  
 1398, Saluda-uos Myo Çid alla ond de [=onde,<sup>28</sup> that is, en Valençia] elle *esta*.  
 1406, Enviolos a Myo Çid a Valençia do *esta*.  
 1484, Su mugier e sus fijas en Medina *estan*.  
 1537, Ondrado es Myo Çid en Valençia do *estaua*.  
 1621, De aquel rey Yuçef que en Marruecas *esta*.  
 1304, Dieron le en Valençia o bien puede *estar* rrico (=where well he may dwell in might).  
 1827, Legan a Valadolid do el rey Alfonso *estaua*.  
 2853, Mucho uos lo grade e alla do *esta* Myo Çid [that is, en Valençia].  
 2854, Assi lo ffigo yo que aqui *esto* [=en Santestean].

In contrast with the fifteen examples of *STARE* there are two of \**ESSERE*:

- v. 1559, Apres *son* de Valencia,  
 2947, Afelas sus fijas en Valençia do *son*.

In v. 1559, the hemistich will become a good *romance* verse of seven syllables, if we read *estan* for *son*: *Áprès éstán dé Válénçia*.

In v. 2947, *son* is in assonance and may not easily be expunged from the text. Is it used here by poetical license? See below similar examples of *son*, where we expect *estan*.<sup>29</sup>

3. *Estar* indicates a more or less temporary

<sup>28</sup> So Restori, *Propugnatore* xx., *parte sec.*, p. 163.

<sup>29</sup> V. 2858, Minaya va uer sus primas do *son* [that is, en Santestean], probably belongs to this category. Here also the assonance makes it difficult to deal with the *son*.

situation in a definite place (not a city or country):

- v. 351, *estando* en la cruz, virtud fezist muy grant.  
 606, Dando grandes alaridos los que *están* en la celada.  
 722, Todos fieren en el az do *esta* Pero Vermuez.  
 2431, A las tiendas eran legados do *estaua*  
 El que en buen ora nasco.  
 1672, Por las huertas adentro *están* sin pavor.  
 2512, Aquí [=en la corte] *está* con Myo Çid el obispo  
 don Iheronimo.  
 2929, Adelino poral palacio do *estaua* la cort.

Cf. also:

- v. 385, Todas sus duennas que con ellas *están*.  
 305, Plago a los otros omnes todos quantos con el *están*.

In a considerable number of cases which appear to belong to this category \*ESSERE is used instead of STARE:

- v. 61, Assi poso Myo Çid como si *fuesse* en montanna.  
 1103, En sus tierras somos.  
 1772, Mynaya Albar Fanez fuera *era* en el campo.  
 2003, Dentro *es* su mugier.  
 2182, Todos *essa* noch *fuieron* a sus posadas.  
 3548, De-mas sobre todos yes el rrey don Alfonso  
 [y—at the place of combat].  
 1258, De los que son aquí.  
 2428, Aquis ondro myo Çid e quantos con el son.

Where the verb occurs within the verse, it is usually easy to substitute forms from STARE for those of \*ESSERE. Thus, we may read:

- v. 1103, En [las] sus tierras *estamos*. (For *las sus*, cf. v. 19 *las sus bocas*).<sup>30</sup>  
 1772, [E] Mynaya Albar Fanez fuera *está* en el campo.  
 (As v. 1775 shows, the present tense is natural here).  
 2003, Dentro *esta* su mugier.<sup>31</sup>  
 2182, Todos [toda ?] *essa* noch *estauan* a sus posadas.<sup>32</sup>  
 (Here the impf. tense suits better.)  
 3548, De-mas sobre [ellos] todos y *esta* el rrey Alfonso.<sup>33</sup> (Cf. v. 3554 *al rrey Alfonso*.)  
 1258, De los que aquí *están*. (Or *De quantos aquí están*).<sup>34</sup>  
 2428, Aquis ondro Myo Çid e quantos con el *están*.  
 (Here *son* is out of place, as the assonance is in *a*. The natural emendation is, therefore, *están*).<sup>35</sup>

Only v. 61 seems to defy emendation. Perhaps

- <sup>30</sup> Cornu, *l. c.*, p. 484, would read: En suas tierras *estamos*.  
<sup>31</sup> Cornu keeps *es* and reads *sua*. Our reading seems more natural.  
<sup>32</sup> Cornu; *fuieron* a suas posadas.  
<sup>33</sup> Cornu: Demas sobre todos yes el [buen] rrey don Alfonso.  
<sup>34</sup> Cornu reads: De los que conmigo son.  
<sup>35</sup> Lidforss changes to: Aquis ondro myo Çid e quantos con el *van*. Cornu accepts his emendation, simply lengthening *el* to *elli*.

*fuesse* is there the impf. subj. of *ir*.

In a number of cases, *son* is found in assonance in a *laisse* in *o*, where *están* cannot well be substituted: thus,

- v. 1998, Todos los otros que y *son*.  
 3072, Los buenos que y *son*.  
 3162, Sus parientes e el vando que y *son*.

*Son* in assonance is especially frequent in the formulæ:

- vv. 2561, 2079, 2032, Quantos aquí *son*.  
 2060, 2064, 2302, 3037, 3100, Quantos que y *son*.

So, to recapitulate, where it is not a question of residence in a fixed place, but of a rather temporary situation, it seems that the usage in the *Cid* varies. In the latter case, there are numerous examples of \*ESSERE. Assuming that the metric system of the *Cid* is that of the *romances*, we can correct some of the instances by substituting the forms of *estar*, but the cases of *son* in assonance will still remain. May we appeal here again to a poetic license?

For want of a better place, we may mention here two instances of \*ESSERE, instead of the more natural STARE, in interrogations:

- v. 1804, Do *sodes*, cabosa? Venid aca, Mynaya.  
 2618, O *heres*, myo sobrino?

4. *Estar* indicates the situation of things with reference to the order in which they are found. Here, there is only a single example of *estar* where the situation is a permanent one:

- v. 868, La terçera Teruel que *estaua* delant; (that is, the third city was T., which was further on.)

On the contrary, the forms of \*ESSERE are used in at least six cases of this kind:

- v. 435, Dizen Casteion el que *es* sobre Fenares.  
 552, A Teca que *es* adelant.  
 635, Siloca que *es* del otra part.  
 863, Un poyo que *es* sobre Mont Real.  
 867, Molina que *es* del otra part.  
 1150, Prsieron Çebola e quanto *es* y adelant.

Cf. also.

- 2499, Ala dentro en Marruecos, ó las mezquitas *son*.

Judging from this state of affairs, we may believe that \*ESSERE is preferred to designate a geographical situation and one that is necessarily permanent. The single instance of *estar*, in v. 868, is probably an error. In the verse immediately preceding, we see *es* performing the very same office. We may read, then,

- v. 868, La terçera Teruel que [y] *era* [a]delant. (Cf. vv. 552 and 1150.)

Where the situation is a temporary one, the

examples of STARE are more numerous:

- v. 1655, Creçem el coraçon por que *estades* delant.  
 2038, E a estas mesnadas que *estan* a-derredor.  
 3174, Dargelas queremos dellant *estando* uos.  
 3482, Que fagan esta lid delant *estando* yo.<sup>36</sup>  
 3622, Cadran muertos los que *estan* aderredor.

But beside these five cases of STARE, there are at least five of \*ESSERE:

- v. 2596, Delant *sodes* amos.  
 2137, Commo si *fosse* delant.  
 3611, Salien los fieles de medio ellos, cara por cara *son*.  
 532, Cerca *es* el rey.  
 1003, Vieron la cuesta-yuso la fuerça de los francos,  
 Al fondon de la cuesta, cerca *es* de lanno.

Of these verses, some may be remedied; for example, in v. 2596 the situation is identically that of vv. 1655, 3174, 3482, which have *estar*. We may, then, read:

<sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup>  
 Delant [uos] *estades* amos. (Or [adelant] *estades* a.).

V. 532 may be corrected to:

<sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup>  
 Cerca *esta* el [buen] rey (cf. v. 3024);

and v. 1003 to:

<sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup>  
 Cerca [ya] *está* del llano.

V. 3611 is exceedingly corrupt,<sup>37</sup> and v. 2137 not easy of emendation.

5. *Estar* with the original sense *to stand*. It is difficult to establish just where this sense has persisted. It is perhaps present in:

- v. 3629, Fírme *estido* Pero Vermuez. (But cf. vv. 755, 3595).  
 637, Tres rreyes veo de moros derredor de mí *estar*.  
 100, Rachel e Vidas en vno *estanan* amos;

in vv. 2038 and 3622 cited above, and possibly also in vv. 1655, 3174, 3482 likewise mentioned above.

In v. 2017:

A todos los sos *estar* los mando,

there seems to be a weakening of the sense *to stand* to that of *to remain, stay there*, a weakening which is found also in the Old-French *ester*. But Cornu,<sup>38</sup> basing his emendation on the corresponding passage of the *Crónica*, corrects to:

A todas suas compañas *estar quedas* las mando.

6. *Estar* expresses existence in a more or

<sup>36</sup> For the metre's sake [a] *delant* might be read in vv. 1655, 3174, 3482.

<sup>37</sup> In his conferences at the Coll'ge de France, 1897-1898, M. Morel-Fatio proposed the reading: *Salidos son los fieles [ca] cara por cara son*. *Son* being in assonance, a poetical license may be invoked here.

<sup>38</sup> *L. c.*, p. 498.

less transitory state, the possession of more or less transient qualities, etc.:

- v. 1494, E en Medina todo el rrecabdo *esta*.  
 1618, Myo Çid e sus compañas tan a grand sabor *estan*.  
 1601, Todas las sus mesnadas en grant deleit<sup>39</sup> *estauan*.  
 2311, Ellos en esto *estando* don auien grant pesar.  
 2032, Assi *estando*, dedes-me uuestra amor. (Here Cornu would read: Assi *estando* [delant], etc., a correction which brings the verse into class four above, and is in itself quite plausible. Otherwise the verse means: Assi *estando* [la cosa]—the case being thus.)

964, Agora correm las tierras que en mi anpara *estan*.

In expressions similar to the last, \*ESSERE is used in vv. 3407, 3487, 3536, 2001, 189, 1760, 2105. In each case, it is probably a matter of fact as to whether the condition is permanent or transient, and the verb to be employed depends thereupon.

7. *Estar en*+a verbal substantive=*to be on the point of*+a pres. part.:

- v. 270, Yo lo veo que *estades* uos en yda.

This is parallel to the Italian locution *stare per*+an infinitive. The *Cid* has \*ESSERE in a similar instance, v. 2591, En espedimiento *son*, where the assonance may be responsible for *son* instead of *estan*.

8. *Estar a*=*to suit, become*:

- v. 3089, Al puno bien *estan*.<sup>40</sup>

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#### LINGER and LUNGERN, LONG and VERLANGEN.

At first sight, it seems natural enough that Skeat regards *linger* as "formed by adding the frequentative suffix *-er* or *-r* to the M. E. *lengen* 'to tarry,' . . . A. S. *lengan* 'to put off.' " He would probably have been even more convinced of the correctness of this explanation, had he thought of English *long*, OE. *langian*, 'yearn for,' which is a sister verb to *lengan*, and had he known that German *lungern* sometimes has the meaning 'watch eagerly for,' besides the usual 'loiter.' But, in the first place, the fact that the *ng* of *linger* is not sounded *ndʒ* shows that, were the word a derivative of OE. *lengan*, it must have been

<sup>39</sup> The manuscript has *delent*. Damas-Hinard proposed *deleit*, which is accepted by Lidforss and Cornu. The latter reads: *Todas las suas mesnadas en grant deleit [ent] estauan*.

<sup>40</sup> In the January number, col. 16, § 6, the words of the *Latin etymon* should be struck out.



formed before the time when palatal *ng* became *ng3* before vowels;<sup>1</sup> that is, that it was formed at a very early day, which is not at all likely, when we consider that *lēngan* is itself a derivative in *-jan* from *lang*. No similar *r*-derivative from a derivative in *-jan* can be cited, and it would be difficult to conceive what form it would have had in Old English. Secondly, German (*herum*)*lungern* 'loiter' is evidently the same word as *linger*, and could in no way be derived from OHG. *lēngen*, the German correspondent of OE. *lēngan*.

Kluge derives *lungern* from OHG. *lungar*, MHG. *lunger*, 'active,' 'swift.' This is evidently correct, and English *linger* is similarly derived from OE. \**lungor* implied in the adverb *lungre*, 'swiftly.' That is \**lyngran* : \**lungor* : *lyngran* : *lungor*. As the noun *hungor* persisted, it was able in time to assimilate to itself its companion verb, so that we now say *to hunger* rather than *to hinger*; but the early loss of \**lungor* left \**lyngran* to its natural development. That the palatal *ng* of *lyngran* remained palatal *ng* before the consonant *r*, and did not pass on to dental *nd3* (as it did before vowels, and hence in *lēngan*, *sēngan* 'sing,' etc.) is regular; cf. *England* < *Englaland*.

Kluge and Paul do not explain how they get from the idea of 'swift' to that of 'loiter,' but they regard 'gierig aufpassen' as the earlier idea, and suppose the more common meaning 'loiter' to be a later development. This is a mistake, as I shall show directly.

✓ *length*.

(1) Lith. *leñgvas* 'light,' Sans. *laghūṣ* 'light,' *ελαχύς* 'slight,' 'small'; also English *light* and German *leicht*. Whence the verbs Sans. *lañgh* *rañh* 'leap,' 'run,' OHG. and MHG. *(ge)lingan -en* 'advance,' 'make progress,' 'succeed.'

(2) *ελαπρός* 'active,' 'nimble,' 'swift,' OHG. and OS. *lungar*, 'active,' 'swift,' OE. *lungre* 'quickly.' Whence the verbs German *lungern* and English *linger*.

The semasiology of the words *lungern* and *linger* is very interesting, making, in fact, a complete saltus.

OHG. *lungar*, OE. *lungor* : 'lively,' 'quick.'

<sup>1</sup> In an other paper I intend soon to show that this took place in the seventh century.

German *lungern*, English *linger* :—

- |   |   |
|---|---|
| (1) 'be active,' 'move rapidly,' 'run about.'   |   |
| (2 a) 'keep running about instead of going straight on with the others, or instead of attending to any business in hand.' | (2 b) 'run or stroll about in search of prey.'      |
| (3 a) 'loiter behind,' 'linger.'  | (3 b) 'hang around, watching for something to eat.' |
| (4 a) 'loungue about,' 'be idle.'   | (4 b) 'be hungry.'                                  |

The meanings (2) and (3) arise particularly when speaking of children and dogs. As Paul says, the meaning 'linger' is most common in *herumlungern*; this form may go back to the time when the word meant 'run about.' A similar development of the idea of 'slow movement' out of that of 'rapid movement,' and of 'inactivity' out of 'activity' is shown by English *leap*, German *laufen* 'run,' dialectically 'walk,' Pennsylvania German *lōfə* 'walk,' English *loaf* 'loiter about,' 'be idle.' Prof. Learned writes me that English *loaf* 'loiter about,' as well as *loafer*, have been taken up by the Pennsylvania Germans, so that they have *lōfə* 'walk' and *lōfə* 'loaf.'

Under *verlangen*, Kluge, speaking of OE. *langian*, OS. *langōn*, OHG. *langēn*, etc., says:

"Man fasst sie meist als alte Ableitung zu *lang*, wobei die Bedeutung auffällt; eher dürfte man die Sippe von *gelingen* vergleichen, deren Grundbedeutung 'streben' ist."

I cannot see how the development 'be long,' 'make one's self long,' 'reach out for,' 'long for,' can offer difficulty; it seems to me one of the most natural. Besides, the words actually have not only the meaning 'long for,' but also that of 'be long,' 'stretch,' etc., which it would be difficult to explain if we regard the idea 'to long for' as the more original and as derived from 'to strive after.' Moreover, we have seen that it is a mistake to say that 'streben' is the fundamental idea of *gelingen*. The original meaning is 'be lively,' 'leap,' 'advance.' The idea of 'striving' is simply suggested by the meaning 'succeed,' and there is no evidence or likelihood that the word *gelingen* ever had the meaning 'strive,' to say

nothing of this being its original force. We have, therefore, no reason whatever to associate *gelingen* and *verlangen*. We have simply to recognize that, as in many other cases,<sup>2</sup> two sets of derivative verbs have been formed from the adjective *lang*:—

(1) First weak conjugation:

OHG. *lengen* 'make long,' 'delay,' OE. *lengan* 'extend,' 'delay.'

(2) Second or third weak conjugation:

OHG. *langēn* 'become or seem long,' 'stretch,' 'reach,' 'long (for),' OS. *langōn* 'long (for),' OE. *langian* 'become long,' 'long (for).'

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### THE ISLAND OF AVALON.

ONE of the most attractive among the legends that group around King Arthur tells how that monarch, wounded in the last great fight with Modred, was carried off to Avalon to be healed of his wounds. Some day he will return, the Britons say, to ransom his people and redeem his land. The first appearance of this tradition in literature seems to be in Wace's *Brut*:

En Avalon se fist porter  
Por ses plaies médiciner.  
Encor i est, Breton l'atandent,  
Si com il dient et entandent;  
De la vandra, encor puet vivre. 13683-13687.  
.....  
Livra son raine, si li dist  
Qu'il fust rois tant qu'il revenist. 13703-13704.

The first two lines quoted here are translated from Geoffrey of Monmouth. Those that follow are additions made by Wace himself, and have always been adduced to support the opinion that there was a popular belief among Celts that Arthur was biding his time in a place (more exactly in an island) called Avalon. Other passages confirming this theory have been cited from Chrétien's *Érec* (line 1955) and Marie de France's *Lanval* (lines 659-662).

In the October number of the *Romania* for 1898 (pages 552-564) Ferdinand Lot arrives at conclusions entirely different from these, and

<sup>2</sup> Cf. *hycgan* 'remember,' *hogian* 'think about'; *mengan* 'mix,' *mangian* 'trade'; *wecgan* 'wake up,' *wacian* 'be awake'; *scyttan* 'remove or discharge (a debt),' *scotian* 'move rapidly,' 'shoot'; *wendan* 'turn,' *wandian* 'turn aside,' 'be ashamed,' 'neglect'; *wecgan* 'move,' 'stir,' *wagian* 'move,' 'wag'; etc., etc.

would have the idea of a region called Avalon come down through literary channels only. He does, however, admit the possibility of oral popular sources (*op. cit.*, page 555 end). The chain of reasoning by which he establishes his position is this. There was a mysterious island in the western seas which was ruled in Celtic mythology by the god Avaloc. In process of time and through linguistic confusion this name became Avalon or Avallon, yet was still applied to a person and not a region. So that when Geoffrey of Monmouth writes "in insulam Avallonis" in his *Historia*, he is speaking of Avalon's island and not the island Avalon. But Wace translating this phrase supposes it is a place called Avalon. Chrétien and Marie perpetuated his error, and thus it was continued down into modern literature. That Wace knew about such a region by any other way than through Geoffrey is not admitted.

It was hardly possible for the editors of the *Romania* to allow this assumption of M. Lot to go unchallenged, and we are not surprised, therefore, to find a protest lodged against it by Gaston Paris in a note subjoined to M. Lot's article (*op. cit.*, page 573). In that note M. Paris advances two reasons against M. Lot's position. First, that Wace does not speak of Avalon as an "island," whereas Chrétien and Marie do, and, therefore, they cannot have followed him. Second, that the context in the *Brut*—quoted but disregarded by M. Lot (see lines 13685-13687 above)—as well as the context in *Érec* and *Lanval*, points to popular beliefs in the island Avalon, which were known to the authors of those poems.

The first argument of M. Paris, unfortunately, is due to an inadvertence. It is true that in the passage quoted Wace does not say that Avalon is an island. But earlier in the poem (line 9516) in speaking of Excalibur he adds "En l'île d'Avalon fu faite," a translation of Geoffrey's "in insula Avallonis fabricato." So that subsequent writers might very well have borrowed from Wace their topography of Avalon. But the other argument, the assertion that the context in the *Brut* implies that Arthur's sojourn in Avalon was a common tradition among the Celts, and that the French knew of Avalon as a place and not as the abode of a person named Avalon can hardly

be overcome. The lines of Chrétien and Marie point, indeed, to this same conclusion.

There is another witness in this case who has not been hitherto cited, but who may well be. It is the author of the epic poem *le Couronnement de Louis* (edited for the *Société des anciens textes français* in 1888 by Ernest Langlois). This author, whose name is unknown, is supposed to have come from the Ile-de-France, and rather from the east of that province than from the west (see edition, page clxix-clxx); and to have written about the middle of the twelfth century (see *Romania*, vol. xxv, page 379). In other words, he was not a Norman, nor was his birthplace near the borders of Brittany, while as a poet he was a contemporary of Wace, who finished his *Brut* in 1155, as is stated in the closing lines of that poem. So that the author of *le Couronnement* could hardly have profited by the *Brut* in writing his epic, and may, therefore, stand as an independent authority on the point at issue regarding Avalon. Now he uses the name twice in the same episode, and both times as a locality. The hero of the poem, William of Orange, is ordering his nephew, Alelme, to summon Acelin to render homage to Louis. If he does not

Qu'ainz l'avesprer en sera si hontos  
N'i voldreit estre por tot l'or d'Avalon. 1795-1796.

The summons is given. Acelin answers with a proposition which aims at detaching William from the king. But Alelme replies:

Il nel ferait por tot l'or d'Avalon. 1827.

It is clear that the poet means a region—whether island or not—and also that his readers (or hearers) knew that region to be endowed with unusual gifts. Furthermore, it is evident that the lines in the *Brut* where Avalon is mentioned could not have been the source of this specific characteristic of gold, even if *le Couronnement de Louis* is the later of the two poems in date.\*

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\* It may be well to call attention to the fact that Wace is credited in his *Brut* with a longer poem than he really wrote. The only edition published, the one by Leroux de Lincy, gives the number of lines as fifteen thousand three hundred. But there are several errors in the enumeration, which are continued, and affect the sum-total. Line 1120 is printed 1130, line 1770 reads 1780, line 9970 is displaced by 9980, and line 11700 by 11800. So that the actual length of the *Brut* as represented in this edition is to be reached by deducting one hundred and thirty lines from the printed fifteen thousand three hundred.

## THE INTERNATIONAL CORRESPONDENCE.

ENGLAND, France, Germany, Italy, The United States, and Canada, and to some extent also Spain and Portugal, are now connected by a system of International Correspondence, beginning among students of the different countries, and gradually extending to mature men and women in the various walks and occupations of life. The system as now inaugurated was first practically introduced, about three years since, by Professor T. Mieille, then of the College of Draguignan, France, now of the Lycée de Tarbes, Hautes Pyrenées. Being an experienced Professor of English in his own country, and having a wide acquaintance in England, where he had spent some years, he began his work by interesting in it the *Review of Reviews* in London, and the *Revue Universitaire* in Paris. This correspondence was at first undertaken by the students of the schools and colleges of these two countries, but later through the co-operation of the *Manuel Générale de l'Instruction Primaire*, published by Hachette et Cie, there was established, between teachers and Professors, what was called the Correspondance Pédagogique Internationale. The following extract from a letter received from Prof. Mieille, the inventor of this system, cannot fail to be of interest at this point:—

"Since you are collecting statistics, I will tell you that for the French-English correspondence alone the official figure is over three thousand on each side. Moreover, allow about one thousand for Germany and Italy. These two latter countries will soon greatly increase their correspondence with France, since several journals have earnestly espoused the cause. I add, as information useful for your report, that the figures above given are exclusively French. I know from a reliable source that already a certain number of Italians, English, and Germans are engaged in active correspondence among themselves. There is, besides, the international correspondence for adults, in which many are engaged in the countries above mentioned. So that it is within, rather than beyond, the bounds of truth to say that the whole number of correspondents on the various lists is now about ten thousand. Is not that splendid? And the results, by common consent, are excellent. See upon this subject the *Review of Reviews* of London. They write me from Germany the most satisfactory letters. In France the system meets universal approval, and it is now officially recommended in the classes."



This report from Prof. Mieille is certainly very encouraging, and the more so as the system is, as yet, only upon its third year. In the United States it was introduced in Vanderbilt University, Nashville, Tennessee, two years since, and last year continued in Vanderbilt, and introduced in Swarthmore College, Pennsylvania. The success attending it in these institutions being widely noticed by the public press, it is being gradually introduced, at least so far as French and German are concerned, into other institutions.

Between the European countries engaged in this correspondence letters can be written and answered about twice in each month, or, in some cases, even weekly; but at the greater distance of the United States, it is scarcely possible to exchange letters oftener than once a month, at least if each writer waits for an answer, but some prefer to write more frequently, without waiting for replies. After the introductory letters are passed, this would seem to be quite practicable, even at the great distance of three thousand miles of ocean travel.

A simple statement of the method pursued, in beginning and carrying on this correspondence, will not be found void of interest. An International Committee of fifty-six members has been established in France, representing a large number of literary institutions there, with one representative, thus far, in England, and one in the United States. Of this committee M. Buisson, Professor at the Sorbonne, is President, Miss Williams, Professor at the Schools of Sèvres and of Fontenay, is Vice President of the English Section for women and girls; and M. Mouchet, Professor at the School Colbert, is Vice President of the English Section for men and boys. When fully organized there would thus be two Vice Presidents for each of the languages represented. Teachers in the United States can send the names and ages of their students who wish to correspond to Mr. Mouchet or to Miss Williams, or to her assistant, Mme Rossignol,<sup>1</sup> who will promptly assign suitable correspondents to such applicants, and direct them to write first a letter in French to the assigned person. On receiving this first letter the American

<sup>1</sup> 117 Rue Notre Dame des Champs, Paris.

students answer in English, and (the correspondence being necessarily slow at so great a distance) prompt replies should always be sent. Thus each person has, at this stage, a model letter in the foreign tongue, as something of a guide in the form of a reply. The next letters exchanged are both written in the tongue foreign to the writer. These should be written without the aid of the teacher, carefully corrected by the receiver, and the results forwarded to the writer with the next letter sent. Some return the letters corrected, but most naturally prefer to retain these, and copy and send back only the corrections.

It is proper here to remark that while men and women, boys and girls, enter profitably into this correspondence, it is manifestly necessary that students should address always those of their own sex. In the beginning it was customary to publish in the *Revue Universitaire*, and the *Manuel Général*, lists of the names and addresses of all engaged in this correspondence. This publicity of the names of young women was offensive in France, and while the names of the young men continue to appear, the initials only of the young women are generally given. In our two years experience at Swarthmore, we have, in a few instances, had young men apply to us for lady correspondents, which applications, it is perhaps needless to say, were promptly declined.

With regard to the management of the letters when received, different teachers will doubtless pursue different methods, and it is the very flexibility of the system which is one of its great advantages. Some teachers have read and commented upon them in class, and this course has been suggested to me by the inventor, Prof. Mieille himself. Last year, with fewer letters, I had most of them read, either translated in the class, or preferably read in the native language. But this year, with an improved arrangement of program, and a larger number of letters received, I have found this impracticable and undesirable. Of the four periods of recitation per week, I now give two to conversation, and pronouncing and writing French, under a native Parisian; and two to the study of grammatical construction, the fluent and polished English translation, and the Study of the Literature of the

Language. All of this, while I deem it very important, crowds out the reading in class of the larger number of letters received. But the interest in the correspondence seems to be not one whit diminished by it; and the whole system of instruction as now arranged, after a long life-time of experiment, seems to me more nearly an ideal system than any which I have hitherto reached. It surely requires *two* instructors to teach *to the best advantage* any foreign spoken language, each rendering what to him (or her) is the foreign language, into his mother tongue.

One question has often been asked which should have a reply. Should special *subjects* be set for this correspondence. I should say decidedly no—nothing would more surely take the life out of it than to make it thus an allotted task. As in ordinary letter writing, let the daily lives of the writers, and their surroundings, be the ever fruitful theme. Thus, too, will they learn the more rapidly the ordinary spoken language of every day life. Later, the language of science, literature, and art will come in due time. Again I have heard it suggested that a special charge be made for this correspondence. This would seem very inappropriate, for the writers pay for their instruction by correcting letters received. It is an arrangement for mutual benefit; and the only expense should be the materials used and the postage paid.

It will be of interest to know the situation of the correspondence at Swarthmore at this date. I took the record last week for the past three months, with this result: number of students in French, exclusive of beginners, fifty; number of these fifty who correspond, thirty-five; number of letters passed in twelve weeks, one hundred and twenty-five; additional students requesting correspondents last week, twelve.

In German, twenty-five students are now corresponding; this having been very satisfactorily introduced this year into that department.

Before closing this paper I will briefly refer to a modification of this system of International Correspondence which has been suggested by Prof. Mieille, called the "exchange of students;" upon this subject he writes as follows:

"I am at this time occupied with an important project, which I have much at heart. I am considering the establishing of a Bureau of exchange, intended to encourage and facilitate the sojourn of students abroad, by way of exchange between families. My project has the support of many eminent men, and I make it the subject of an article in the July number of the *Revue Universitaire*. This article is addressed to the Inspecteur Général des Langues Vivantes; and is as follows:

Monsieur l'Inspecteur Général:

I have the honor to submit to you a project for the organization of a Franco-Anglais Bureau of Exchange, the object of which would be to give the benefit of a sojourn abroad to the greatest possible number of our students of the living languages

Although the first idea of an organization of this kind dates from the foundation of the International Correspondence, nothing had yet been tried, systematically at least, to reduce to practice this idea of exchange, and establish the means of carrying it out. But a great step has recently been taken in this direction. Mr. Stead, the director of the *Review of Reviews*, whom the idea of this Exchange Bureau had attracted from the first, has made an investigation of this subject among twenty or thirty of the directors of the principal Public Schools of England; and he has kindly communicated to me the result of this investigation, asking me to do the same in France. The idea of an organization which should promote and facilitate the sojourn in France (in a Lycée, or a French family) of a certain number of young English students, in exchange for which the same number of young French students should sojourn in England, has met, from the directors interviewed, with the most favorable reception.

Would it be the same in France? I believe so, and it is because I am persuaded of it, that I permit myself, in submitting to you at once the idea and the project, to solicit your encouragement, and your effective support.

These would be the outlines of the organization projected:

1st. A Bureau d'échange interscolaire is created between France and England. This bureau serves as a medium of communication between parents or directors of schools of the two countries, who desire to send their children or their students abroad, to make a sojourn there more or less long, including the vacations.

2d. These exchanges are reciprocal, and involve no other expense than the journey and the small sundry expenses. The schools and families of the two countries ensure, to the young strangers, board and instruction free.

3d. The seat of the bureau is for England, the office of the *Review of Reviews*, London: for France, to be determined, perhaps, the office

of the *Revue Universitaire*; perhaps a committee composed of the professors of languages in the principal Academies or Universities.

4th. A sum of ten francs will accompany each request. This sum will serve to cover the expenses of correspondence, and the slight expense occasioned by the arrival or departure of each child.

I should be very grateful to you not to judge too severely, by this outline, a project which I desire to recommend to your especial favor. The support of the administration is, in view of the central organization of our secondary instruction, a condition perhaps indispensable to success. I reasonably expect a favorable reception for this application, after your kind consideration of the International Correspondence, of which this Bureau of Exchange is, in a manner, the necessary conclusion, or rather the natural development.

In fact, as I said in the beginning, from the idea of the Correspondence the idea of Exchange has grown. What more natural than the desire to perfect the acquaintance begun by letter? Do they not already half know each other, when they have written long friendly letters, after they have exchanged portraits and photographic views? And do not most letters show a reciprocal desire to visit each other?

How many parents, notwithstanding their tender regard for their children, would gladly send them to pass several months abroad, but who are prevented by the great expense, the difficulty of accompanying them themselves, and especially by the fear of the danger of exposing them, without proper care, to a sojourn in a foreign land!

With our Exchange-bureau all is very simple. The parents enroll the names, or have their teachers do it. The exchange is arranged. The young stranger, received at the station by the family or the committee, is affectionately introduced, follows the courses of the Lycée or the College, while his French comrade, having become his substitute, is treated in like manner at his own home in England.

The Bureau of Exchange would also occupy itself with adults, Professors and students, who would exchange in their vacations. And this would be an excellent means of economy, without speaking of the advantage to be derived, in a pedagogical estimate, from sojourning in the foreign family of a colleague."

We shall probably hear, before the end of the coming year, of the full development of this ingenious method of Prof. Mieille's to facilitate the acquisition of foreign languages.

I may say, in conclusion, with reference to our correspondence at Swarthmore, that, so far as known, all who began it last year, and who have now completed their course (with perhaps

one or two exceptions), continue the correspondence. This communication with foreign lands, thus begun in school and college days, can scarcely fail to be a source of great satisfaction, and of essential service in many ways, in after life. Few subjects of study can be rendered more interesting and profitable than the study of modern foreign languages under such auspices.

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#### VARIATIONS IN FRENCH PRONUNCIATIONS.

*Results of a pedagogical experiment made by comparing the examples given in Matzke's*

PRIMER OF FRENCH PRONUNCIATION *with their equivalents in the Michaelis-Passy*

DICTIONNAIRE PHONÉTIQUE DE LA  
LANGUE FRANÇAISE.

##### I.

"THE pronunciation of French," says Professor Matzke, "is confessedly the most difficult subject which the student meets in undertaking the study of the language." It has also been my experience that it is one of the most difficult subjects that the student meets during his entire study of the language. The importance of the subject, whether for reading, particularly poetry, for understanding the spoken language or for speaking it, must appeal to any teacher earnestly desirous of imparting to his students the essence of the original. The contribution of Professor Matzke, dealing directly with this phase of the subject, is in its way the most serious attempt to call attention especially to this trying feature, although it has been dealt with as scientifically and completely in Professor Grandgent's *Short French Grammar* and in Professor Bevier's *French Grammar*, as the limits of these treatises permit. Such works in this country and such a work as that of Rossmann und Schmidt, *Lehrbuch der französischen Sprache*,<sup>1</sup> show what the feeling is in regard to the importance of the matter at home and abroad, and are attempts to place the study of language on a more satisfactory scientific basis.

In what measure the study of language sounds can be combined with the study of the

<sup>1</sup> Leipzig, 1896.



language itself, is a question of how far theory and practice can be combined; so many factors enter, that no single statement can answer for all cases; the knowledge, ability, and interest of the teacher in such work are most vital factors, not to mention others. In my own case, I have little confidence that I could use Professor Matzke's *Primer* effectively with a class of beginners, and in such matters each teacher must, I believe, be his own judge of how satisfactorily he can deal with a subject. My own experience leads me to believe that the simplest, as well as the most natural method for the beginner is merely as close imitation of the teacher as possible. One thing at a time, and first a practical familiarity with the sounds obtained by hearing them,—after which the study of sound symbols, tongue positions, etc., may contribute whatever it can. If a teacher can teach both effectively at once, he may prefer to do so. While it is not my belief that phonetics and language should be separated, yet, on the other hand, I doubt whether at all stages they should always be taught together. While I have tried to teach more or less of the science of language and pronunciation both in the college and in the graduate school, the results have been so different, and so much in favor of emphasizing this feature in the latter rather than in the former, that I am inclined to believe the graduate school the proper place for the systematic treatment of the sounds as distinguished from the study in general of the entire subject. Thus it is that I have there, with a class keenly interested in the subject, taken up Professor Matzke's *Primer*. We have gone through it, scrutinizing everything carefully, with a view of getting all possible knowledge in regard to the pronunciation of the examples there recorded. Notwithstanding the fact that much of such work has necessarily been in the nature of a book review, I desire to state that the task has not been taken up in a captious or fault-finding spirit. Indeed, my hearty appreciation of Professor Matzke's good work has already been publicly expressed in an article in the *Maître Phonétique*.<sup>2</sup>

The number of variations met with in studying the examples suggested the idea of going over them all and stating the results in tabular

form. In doing this we have had the advantage of some works not to be had when the *Primer* appeared, notably the Michaelis-Passy dictionary, portions of the Hatzfeld-Darmesteter dictionary, and the Passy-Rambeau chrestomathy. The titles of quite a number of other works consulted were given together with comments, more or less extended, in footnotes referring to the examples as they occur in the *Primer*. Such a study, of course, Professor Matzke did not contemplate, certainly with students of the elements; and did I not believe that such a study must be directly useful to teachers of French and post-graduates rather than to undergraduates, the comparisons would have no *raison d'être*.

As is well-known to those interested in the scientific study of the French language, the latest and most important contribution to the science of French pronunciation is the Michaelis-Passy *Dictionnaire Phonétique*.<sup>3</sup> The time spent in its preparation by scholars so competent for their task must naturally rank this work as an authority, which, unless the promise that is reasonably to be expected fails, and that is unlikely, must be quite as weighty as any that exists on French pronunciation. Accordingly, while in our examination all available authorities have been consulted, the M.-P. dictionary has throughout been made the basis of the comparison. The results compared with those obtained here by other classes in this field have proven by far the most profitable and the most interesting, which is one reason, in the first place, why I desire to make them known. Secondly, if this article can contribute anything toward directing attention to these two important contributions to the study of French pronunciation, Prof. Matzke's *Primer* and the excellent M.-P. dictionary, so that they may possibly be used in our colleges and graduate schools in some such way, for example, as that set forth here, it will not have been written in vain.

Professor Matzke's sound symbols differ somewhat from those used by the *Association Phonétique Internationale* with which the comparison is here instituted. Although they answer the purpose, I do not believe they answer as well as do the symbols of the *Association*,

<sup>2</sup> Sept.-Oct., 1897.

<sup>3</sup> Hannover, 1897.

and, to my mind, it is to be regretted that scholars cannot unite upon one system, the advantages of which, as I have already pointed out in the article, above referred to in the *Maître Phonétique*, must be obvious to all interested.

Taking up first the "Explanatory Table of Phonetic Symbols,"<sup>4</sup> the symbols representing the vowel sounds are given with the key-words, while just below, for convenience of comparison, I have merely given the symbol used to represent the above sound by Michaelis-Passy, without their key-words, which are not essential.

a (passe);	α (page);	ε (tête);
ā;	a;	ε;
o (rose);	u (rouge);	œ (heure);
ø;	u;	œ;
ā (chambre);	ē (pain);	ẽ (bon);
ā;	ē;	ẽ;
é (épée);	i (dire);	ø comme;
e;	i;	ø;
œ (feu);	ü (mur);	
ø;	y;	
ũ (un);	ē (le);	
ũ;	ø;	

: sign of length.

: sign of length.<sup>5</sup>

As may be seen, with the exception of *i*=Fr. *i*, and *u*=Fr. *ou*, the signs for nasality and for

š=(sh in E. sham);	ž=(s in leisure and z in azure);	ñ=(ni in union);
ſ . . (chat, hache);	ž . . (Jean, rouge);	h . . (regner, peigne);
î (semi-consonantal i)	u (semi-consonantal u)	ü (semi-consonantal ü);
j . . (yeux, bien);	w . . (oui, poele);	y (huile, nuage).

î *u* and *ü*=semi-consonantal *i*, *u* and *ü* have a reference,<sup>8</sup> where by means of examples these symbols are explained. The corresponding M.-P. symbols *j*, *w* and *y*, with their keywords, if not so readily transparent as some of the other symbols of the *Association Phonétique*, nevertheless convey at once a rather more intelligent idea of their values than do Professor Matzke's *î*, *u* and *ü*, without looking up the reference.

The sign *~* is used in the *Primer* to denote vowel nasality; that is, to show that a sound not nasal is made so by the air partly deflected

<sup>4</sup> P. vi.

<sup>5</sup> Used, as on p. 46, note 3, to indicate *consonantal* lengthening, although almost invariably throughout the *Primer* vocalic length is meant.

<sup>6</sup> P. 40.

<sup>7</sup> P. 120.

<sup>8</sup> Cf. § 42.

length, each symbol differs from its correspondent in the other system more or less.

The symbols representing the consonants in each system are more nearly alike: *b, d, f, g, k, l, m, n, p, r, s, t, v* and *z* being alike in both systems and representing, respectively, the corresponding French consonants. *x* is given as a symbol=*ks*. As it is not used in the *Primer* as a symbol at all, and as both *k* and *s* are used as symbols, why it should appear here is not clear. In regard to *h*, Professor Matzke says: "*h* whether it stands at the beginning or in the middle of the word, is never pronounced in French."<sup>6</sup> Consequently its non-appearance in the *Primer* is phonetically exact. Of course if there be a slight aspiration audible, then it should surely be recorded by some symbol denoting aspiration. In such forms as Fr. *hache* and *je hais*, it can undoubtedly be heard in the pronunciation of many French people. Michaelis-Passy, who use the symbol *h*, say: "*h* indique que la liaison et l'élision ne se font pas, et qu'on peut aspirer."<sup>7</sup> This to my mind is more satisfactory, because one has a safe guide in the perplexing cases of elision and linking, even though the *h* is absolutely silent.

The symbols which differ from each other in the two systems, but which represent the same consonantal French sounds are:

through the nose. This same symbol, however, is placed over the character representing French *gn*, which sound is already in itself nasal. Inasmuch as lip nasal *m* and point nasal *n* are distinguished by different symbols, why palatal Fr. *gn* sound should not be is not clear; and that point nasal *n* should do service as a palatal nasal by putting the tilde (*~*) over it is using the sign to indicate position, a function different from that originally assigned to it.

The first criticism in particular which my class made, was in regard to the symbols *a* (*passe*) and *α* (*page*). Professor Matzke has chosen the common symbol *a* to represent the less common variety of Fr. *a*, that is, Fr. back *a* in *passe*; and he has chosen the comparatively rare symbol Greek alpha (*α*) to represent

the more common variety of Fr. *a* in page. It would be more natural and more logical that the common symbol *a* should represent the very frequently occurring sound, front *a* as in page, while the comparatively rare symbol Greek alpha ( $\alpha$ ) should represent the less frequently occurring back *a* in *passe*, about as in the Michaelis-Passy, or exactly if  $\alpha$  of the *Primer* can be considered as Passy's *a*. I quite agree with the class. It must be remembered in this comparison, then, that when in any given word, which is transcribed in each system, the symbols for the Fr. *a* sound are alike, that is, either *a* and *a* or  $\alpha$  and  $\alpha$ , the sounds in each word in the two systems are *different*; and when the symbols for the Fr. *a* are *different*, that is, *a* and  $\alpha$  or  $\alpha$  and *a*, the sounds in the two systems are *alike*. Thus in the *Primer*,<sup>9</sup> we have *vya:r*=voir, M.-P. *vwa:r*; *teritwa:r*=territoire, M.-P. *teritwa:r*; *nyar*=noir, M.-P. *nwa:r*; in each of which three cases the *a* in question in the *Primer* is of the less common variety or Fr. back *a*, while in the M.-P. pronunciation, it is of the commoner variety, or strictly speaking, phonetically *front a* in distinction to the former sound *back a*. On the same page we have *rua* (*rya* should have been printed)=roi, M.-P. *rwa*, where again the vowel sound in the two systems is different; but in the form for moi=*mya*, M.-P. *mwa*, the vowel sounds in each case are identical. In addition to the criticism made by the class in regard to the use of the Greek  $\alpha$ , another has since been made to me by a Professor of Romance Languages at a neighboring university who kindly looked over some of our work, to the effect that there is something to be said in favor of the æsthetic side of typography and that the needless introduction of the Greek  $\alpha$  mars an otherwise pretty text.

Another symbol which the class criticised, and rightly too, I believe, was the one for the so-called *e* mute, or the *e* which is not mute (*e*). It is a less effective symbol than the M.-P. inverted *z*, because it is so easily confused with *g*, the symbol for the open sound in Fr. *tête*.

Coming now to page 1, the alphabet, the letters are given and their names thus: *a* (*a*); *b* (*bé*), *c* (*cé*), *d* (*dé*), *e* (*é*), *f* (*effe*), *g* (*g'é*), *h* (*ache*), etc., just as in the past they have been

<sup>9</sup> P. 28.

given in most grammars. It seems to me, however, that as it is now customary to name the letters by their sounds in the word that is spelled, the consonants being pronounced with the so-called *e* mute following, it is eminently appropriate to mention that fact in a treatise on pronunciation. It would appear, too, if one may venture in this connection a criticism on the M.-P. dictionary, that the letters of the alphabet be treated as words might have been, as in the H.-D. dictionary, where both the old and the new pronunciation of the letters are indicated; but M.-P. do not give sound equivalents for them in the body of the dictionary, and one's information on that point is only to be had on page 319, where over the table appears: "Chaque lettre doit se prononcer comme la lettre italique du mot mis en regard."

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#### ANGLO-SAXON READER.

*Anglo-Saxon Prose Reader for Beginners in Oldest English.* Prepared with Grammar, Notes, and Vocabulary. By W. M. BASKERVILL, Ph.D., and JAMES A. HARRISON, LL.D., L.H.D. New York: A. S. Barnes & Company, 1898. 12mo, pp. vi+176.

THE purpose and spirit of this book for "beginners in Oldest English" is good, and in a later edition it may easily be worked out so as to become its own justification. But as the volume stands, it shows signs of hurry in parts, as if rushed through to be ready for the autumn school-trade.

The volume can become useful to those schools and colleges where the time given to the course in English, and particularly in English linguistics, is necessarily limited, and the desire is to present as practical a knowledge of forms and principles of the "Oldest English," with ability to translate, in as short a time as possible. It may, perhaps, be contended, from this point of view, that the standard Anglo-Saxon Readers like Sweet's and Bright's contain more material than can be made use of in the time at disposal, and that an elementary work, guided by judgment, may prove better adapted to these particular needs. Some such plea may be urged, and it



is a little surprising that the editors nowhere make this avowal. Their aims seem hardly clear to themselves. They seem to be more ambitious, without quite marking definitely the limits of their own intentions. The result is, their work is not so successful as it ought to be, and can become. A revision for a second edition will probably bring out more distinctly the aims and limits of the work, will produce a more practical presentation of the subject having perfect regard to the means and ends involved, and will prove of real service to many pupils who are "beginners in Oldest English."

It is with the purpose of urging this future edition that the following points are raised.

Here is the statement in the Preface:

"The editors have had in view several things: first, the supply of new and fresh elementary *prose* texts for the use of students and teachers desirous of varying the Anglo-Saxon primers and readers now before the public; second, a more complete and practical presentation of working forms in the grammar proper. Along with these items of fresh texts and more detailed grammatical treatment, it seemed appropriate to associate an elementary Syntax and a few Notes, giving explanations and references where these seemed necessary, but leaving to a full Vocabulary more explicit information on particular points."

It is somewhat misleading to emphasize the "new and fresh" texts: fifty-seven pages of the book are devoted to Grammar, forty-five to Texts, twelve to Notes on the Texts, fifty-eight to the Vocabulary. The latter portion of the Texts, as giving those pieces adapted for the advanced reading, is necessarily the more important in any book of extracts. Of the forty-five pages of Texts (pp. 59-104), the final twenty-eight consist of the three well-known pieces: the Voyages of Ohthere and Wulfstan, pp. 76-81; the Legend of St. Andrew, pp. 81-92; and the Reign of King Alfred (from the Chronicle), pp. 92-103. These are all in Bright's Reader, save about five of the eleven and a half pages taken from the Chronicle; that is, fully one half of the Texts are already in Bright's book. Farther, somewhat more than four pages (The Lord's Prayer, Luke xi, 1-4; The Sower, Luke viii, 4-8; and the whole of Luke ii) are taken from Bright's Gospel of St. Luke, accessible to many who use this

with Bright's Reader, to acquaint them with a larger amount of easy reading. The remainder of the Texts consists of a paragraph of Short Passages, taken from miscellaneous sources; of Matthew vi, 26-33; Genesis ii, 7-25, iii, and xxvii; Exodus xx; and of four pages from the Old English version of Bede's *Ecclesiastical History* (Miller's edition, pp. 30-34 and 56-60).

The emphasis on prose and the exclusion of all poetry is perhaps ill-advised. Old English as literature, as the medium of interpreting the spirit and life of our 'Earliest English' ancestors, found its truest and final expression in its verse; and however brief the course, the pupil who is merely carried through the forms and the syntax of prose—oftentimes a very formless thing—and has obtained no glimmer of what this apparently crude instrument was capable of in its enraptured poetic expression, has very possibly received an entirely false conception of the character and genius of that which he has gone to much pains to acquire. The intellectual pleasure of having a knowledge of Old English forms and of being able to trace certain words down to their present form and meaning is worth a good deal, but it does not make up for the loss of the other. The spirit of Sweet's and Bright's Readers in including some verse after an acquaintance with prose, seems the only true one, even for a book not intended to cover the ground those readers were designed for.

The assertion, "a more complete and practical presentation of working forms in the grammar proper," involves almost a contradiction. The effort to be "more complete" than is demanded for the pupil's clear understanding of the accompanying Texts (the proportion of fifty-seven to forty-five pages could perhaps without loss be reversed), renders the grammar less "practical." In the Phonology dialectal forms find a place in remarks when there is no demand for them in the Texts. Condensation and omissions would here be an advantage. Cook's Siever's *Grammar* is referred to in several places making the assumption the stronger that the grammatical introduction is not intended to be final, but merely serviceable for "beginners." Take an instance: *sleacnes* (p. 10) is "a rare excep-

tion," but is nowhere associated with the following Texts. On the other hand, a special form like that (on p. 11) of *mihte* (earlier *meahte*) ought to receive the emphasis it does, as both in the Texts and of frequent occurrence.

The Brief Syntax is a happy feature, and would be still further improved by illustrations of each principle taken from the Texts, as suggested for the Phonology.

But the great need of the Grammatical Outline, for beginners particularly, is the rhetorical (and mechanical) device of spacing, or massing, so as to catch the eye. It is uninviting to see paragraph after paragraph of small type filling pages on phonological changes and grammatical forms. The matter seems hard and uninteresting even before reading a page; and the editors are right in believing that it ought not to be hard. A better system of spacing, therefore, and the use of large type for essentials, and of smaller type for explanations and remarks on exceptions and peculiar forms, would add greatly to the mechanical execution and appearance. With the condensation and omissions indicated above, no more space would be needed for the material. Bright's "Outline of Grammar" accompanying his *Reader*, is, in its mechanical form, apart from other grounds, a model.

Some special points in the Grammar seem worthy of note.

Page 1. The statement "modern literary or standard English is more directly traceable to the Mercian," as expressed, may lead to a misinterpretation. It was the growth and importance of London at a much later time than the Anglo-Saxon period and the influences in and about London—and among these not the least was that Chaucer was a London child—that ultimately made Modern English.

Page 2. *ē* and *ǣ* are used in the Phonology as distinguished from *e* and *o*, but not in the Texts. This seems to be a loss in definiteness, and may be confusing to the beginner in applying the principles of Phonology.

Page 2 has a slip making a loosely constructed sentence:

"The determination of vowel-length has been arrived at by careful investigation, and particularly by comparison with the cognate Germanic dialects."

This "and" does not connect co-ordinates.

Section 5. Pronunciation. Pages 3-5. "*ā=a* in *glade*: *hālan*, *heal*; before *r=ai* in *air*: *wāron*, *were*." Is the difference so great, and does *glade* best reproduce this sound of *ā*? "*y=i* in *miller* (with lips rounded): *wyllen*, *woolen*. *ȳ=ee* is *green* (with lips rounded): *brȳd*, *bride*." These are intended merely as practical rules, but they are not scientific. Likewise the statement that the second element (of a diphthong) is so obscured that only a sound like *-uh* is heard, is merely approximate. With palatal vowels *c* is given "as *k* in *kind*,"—but *kind* is apt to be pronounced differently by students in the same class.

It is doubtful whether that which is unscientific is ever really practical. In any discussion of pronunciation we shall ultimately have to agree upon some system of designation like Sweet's or Passy's (note a recent book for beginners by A. W. Burt on *Elementary Phonetics*), and teach pupils the elements at least of phonetic principles and of distinctions in sounds. This practise would at once eliminate remarks like the one quoted with approval from Wyatt's *Old English Grammar* as to "the practice of many teachers," confessedly inaccurate "that the beginner adopt one value for each letter, giving *g* the sound of *g* in *get* everywhere." Similarly, remark 2 on page 4, seems even to cast doubt on the importance of distinguishing between closed and open vowels, which has so far been put into practice, as stated, in not making the usual distinctions between *e* and *ǣ*, *o* and *ǫ*, in the Texts.

Page 7. Exceptions to the law of breaking occur in the Texts, but no remark is made as to these.

Page 8. Naturally a few signs of quantity have been left off by the printers: *\*haljan*=*\*hāljan*; *\*dali*=*dāli*; *\*hearjan*=*hēarjan*. Also p. 12 Goth. *sokjan*=*sōkjan*; p. 35 *begen*=*bēgen*. Again, p. 9 in *\*blowith*, *\*cumith*, *th* is used in Germanic forms, and the sign *ð* is employed in a Gothic word.

Page 9. The relation between *\*cuning* and *cyn* is not clearly designated.

Page 14 ff. In the inflection of Nouns the general masculine and neuter declension is called the *a*-declension, and the feminine the *ō*-

declension. It is unfortunate that the different books cannot agree, but inasmuch as Sievers is referred to as standard, it would be better to follow the system there laid down and generally adopted. The naming of a large number of illustrations under each declension is decidedly helpful, for beginners usually find it difficult at first to apply the distinctions of the different declensions. Would it not be still better to indicate the examples specifically from the Texts and Vocabulary, applying the rules practically?

The statement of rules involving principles is often very loose, leaving the principle obscured and even omitted. For instance, p. 16 Rem. 4.

"Words ending in a double consonant often lose one consonant in the nominative and accusative, but it remains in the oblique cases."

But the principle involved is one of final double consonants, and not a matter of case construction. The same thing is virtually repeated on page 21, Remark.

Again, page 25, Remark 3—"When the final consonant is lost, contraction takes place"—does not clearly bring out the circumstances of the contraction.

Similarly, page 38,—“When the Plural Pronoun follows the Verb . . . the form of the Verb is most frequently changed”—but how and why changed is not stated, merely left to be inferred from an example.

So, page 40, “Grammatical change” is very inadequately presented, and not at all explained.

Further, the statement as to the three classes of weak verbs is very brief, and nowhere is there a clear presentation of the *j*-presents in verbs.

Page 17. The form *hirde* is the one chosen in declining the noun, although it is the form *hyrde* that is found in the Texts, and *hierde* that is regarded as normal. So p. 19 *gifu*, though p. 11 in the Phonology *giefu* is declared normal. Similarly, under the Verb are p. 41 *gifan* and *gifen*, p. 42 *hlihhan*, and p. 56 *nyllan* (*sic*), when only *nyllan* (*nellan*) is found. On the other hand p. 21 writes *gyrd*, p. 24 *nȳd*, and p. 33 employs the normal spelling, *ieldra*, *ieldest*, etc.

Page 18. Under *j*-stems in nouns, in speaking of “the gemination of the consonant,” the exception of *r* should be noticed. Will beginners understand the true meaning of the remark: “For *e* the oldest *monuments* have *i*?”

Page 20. Abstract nouns in *-u* (*-o*), *-ðu* (*-ðo*) are classed with dissyllabic feminine *ō*-stems. It seems better to follow again the special classification in Sievers and others.

Page 21. “Taken into the *a*-declension,” should be *ō*-declension, to be consistent.

Page 28. The attention given to the declension of Proper Nouns is praiseworthy and necessary for the understanding of the Texts; likewise the Notes refer explicitly to them; the more surprising, therefore, that the Vocabulary is negligent on this head.

Page 31. *hēa(h)*, Gen. *hēa(g)es*, etc. *g* is not explained.

Page 33. A superlative in *-ma -dema* (*sic*).

Pages 40-43. The fulness of examples so conspicuous in the case of nouns and weak verbs is strangely accompanied with an extreme paucity in the case of strong verbs, in the six classes and the reduplicated class. It is just here that the pupil needs help. To refer to Cook's Siever's for further examples is to beg the question. For instance, the numerous verbs of the Third Class with their peculiarities, are represented by four: *bindan*, *helpan*, *steorfan*, *bregdan*. These exemplify four types, true, but by no means illustrate all the phonological changes in this class that are apt to confront the beginner. This unexpected compression at certain points, side by side with expansion at others, without any special relation to the needs of the beginner in the use of the accompanying Texts, seems apparently to lack system.

Page 42. *hlihhan* has the form *hleahhen* given for its participle; marked wanting by Sievers.

Page 47. *Willan* is classed as a Preterite-Present verb, yet with the admission that it is “not strictly” so to be classed.

The table of Preterite-Present verbs is admirably presented to the eye. The classes under which they fall as “old strong preterites” could also be indicated.

The clearness and excellence of the type of



the Texts and the succinctness and value of the Notes on these, reveal the care bestowed by the editors upon this part of the work. The result is highly satisfactory, and it is easily seen that what the editors personally attended to is of the right standard; where the work was left to pupils and assistants who were not always trustworthy, as seems to be the case with the Vocabulary, negligence is exposed. For the Texts the sign of circumflex is used to indicate vowel length rather than the macron. *p* seems to be used consistently wherever the sound is initial, elsewhere *ð*. As observed, the forms *ē* and *ǣ* are not distinguished; for example, in the well-known Voyage of Ohthere there is written: *ond, ponan, longe, mon, from*, etc., and *Ohthere, mehte, lengra, elna, erede, ettan, erian, meras, hergiað, stent, Dene, Engle, Sillende*, etc.

The indication of one or two signs of quantity seems to be omitted or is at fault: p. 60, 7 *dæghwāmlican*=*lican*; 60, 23 *heofonlica*=*lica*; 69, 23 *heofonlices*=*lices*; 80, 11 *pæt*=*pæt*; 100, 27 *āweg*=*aweg*; 101, 3 *forbærndon*=*forbærndon*; 102, 3 *stælwyrðe*=*stælwyrðe*. Similarly 94, 3 *ædræfdon*=*ædræfdon*; 93, 32 *pær fore*=*pærfore*, as in Vocabulary; 101, 3 *ūpon*=*ūp on*.

Greater consistency seems to be needed in the treatment of proper nouns. *Sæfern* (p. 100) is used without sign of quantity in the Text; the Vocabulary gives it sometimes with and sometimes without the mark; Bright's text uses it throughout with this word, Sweet's omits it. There seems to be less excuse for omission in cases like 101, 33 *Lēgaceastre*; 101, 35 and 102, 6 *Cwātbryce*; 102, 15 *Swiðulf*; 102, 16 *Hrōfescēastre*, *Cēolmund*; 102, 18 *Hām-tūnscire*; 102, 19 *Eadulf*, etc.

Far from being "full," the Vocabulary is faulty. Unfortunately, the worst case of negligence occurs in the paragraph intended to be read first by the beginner—that of Short Passages, p. 59:

L. 1 *On anginne*. Vocabulary says, "*Anginn*, see *Onginn*"—but there is no *onginn*. Similarly there is nothing corresponding to L. 4 *fōt-sceamel*; L. 5 *prymsett*; L. 7 *tæhte*; L. 7 *man-cynne*; L. 9 *mēde*; L. 9 *geearnungum*; ll. 10, 11 *synnum*; L. 15 *rōde-hengene*; L. 16 *wæthrwōwan*; L. 18 *mægen-prymme*; L. 19 *underfēngon*; L. 19 *tōgēanes*.

Not only these, but particular forms and spellings which might cause difficulty in the first attempt at reading, are not given under their respective words; for example, L. 2 *seofēðan*, reduction of unaccented *o* to *e*; some third person singulars—L. 5 *ymbscinð*, L. 6 *gesihð*, L. 8 *syðð*, L. 19 *cymð*. [True, the Notes refer to these verbal forms, but the Vocabulary as such remains defective.] L. 13 *mære*, not given separately, and under *micel* this particular form is not given.

The Vocabulary may be tested in two other places, page 72, the first 18 lines of the excerpt from Bede, and p. 93 the first complete page from the *Chronicle*.

Page 72, L. 7 *uncūð*, not in vocabulary.

L. 7 *oð ðæt*, not treated by vocabulary in conjunction. L. 8, *ððre naman* (also repeated L. 2 of the next page), an instrumental case worth mentioning under *nama*. Not every form need be named, but the characteristic ones ought to be mentioned, and preferably those occurring earlier. The different pieces seem to have been worked up detachedly, and hence many inconsistencies.

L. 13 *pā ialond*, the acc. pl. form unchanged is worth distinguishing from the nom. and acc. sg. on the same page. None of these is referred to, but a dat. sg. three pages beyond is given.

As with accent in the Texts, the treatment of Proper Nouns has in it a certain degree of irregularity. For page 72, *Breotene*, *Rōm-ānum*, *Cristes*, *Rōmware*, *Rōme* are inserted in the Vocabulary; but not *Orcadas*, *Claudia* with OE. endings, and not *Agusto*, *Nerōne*, Latin oblique cases; also, not *Gāius*, *Jūlius*, *Clandius*, *Uespassiānus*, Latin nominative forms.

Page 93. L. 5 *unwisum*; not in Vocabulary.

L. 5 *pēgne*; dat. sg. form not given, but nom. sg., nom. pl. and gen. pl. which occur later on pages 100, 102.

L. 27 *sigelede*; this particular form is not given, but *siglde* p. 76 is named.

L. 29 *gehorsudan*; this form is not given, but *gehorsoda* a few lines above is referred to.

The same treatment of Proper Nouns is observable as on page 72. The nominatives of *Rōme*, *Angelcyunes*, *Miercna*, *Hreopēdūne*, *Norðhymbre* (but not *Norðanhymbre* L. 24), *Peohtas*, *Grantebryce*, *Wesseaxna*, *Escan-*

*ceastre* are inserted in the Vocabulary; but not of *Burgræd*, *Sca Marian*, *Healfdene*, *Tinan*, *Stræclæd*, *Wālas*, *Godrum*, *Oscytel*, *Anwynd*, *Ælfred*, *Werham*, *Swanawic*, *Ceolwulfe*. These illustrations will serve to indicate the degree of inconsistency, which is apt to produce some confusion and worry. And all these things can be better managed in the Second Edition.

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#### ENGLISH LITERATURE.

*William Shakespeare*, a Critical Study. By GEORGE BRANDES. New York: The Macmillan Company, 1898. 2 vols. 8vo.

NOT until his last page does Mr. Brandes state definitely the aim of his *William Shakespeare*. Here he says that the purpose of his book is

"to declare and prove that Shakespeare was not thirty-six plays and a few poems jumbled together and read *pêle-mêle*, but a man who felt and thought, rejoiced and suffered, brooded, dreamed, and created."

So far as this statement goes, there is nothing especially new in Mr. Brandes's purpose. Biographers innumerable have taken this for their aim. Every earnest student of Shakespeare has sought to find the man in his plays, and has noted line after line that rings too sincerely not to phrase the writer's own belief. Brandes, however, goes beyond his words. Accepting in most instances the results of modern scholarship as regards the order of the plays, he elaborates his theory that each play reflects the mood of its author at the time when it was written. If we admit the truth of his implied premise that Shakespeare wrote only what was in harmony with his mood, then has the Danish scholar led the way to a rich mine of material for the higher biography of sequence of thoughts and feelings rather than of mere outward events.

In pursuit of support for his position, he describes the times of Shakespeare, and how they would probably affect such a man as he thinks him to be; he studies some of the prominent men of the day, and tells us how Shakespeare probably felt toward them; he discusses the plays, and pictures the mood in which the man "must" have been when he wrote them. His

plan is ingenious and worthy of a highly sympathetic imagination, but are we sure that we know Shakespeare well enough to pass infallible judgment on the effect that people and events would have upon him? Moreover, is it not arguing in a circle to assume this knowledge when we are avowedly in pursuit of acquaintance with him? And was it necessarily Shakespeare's mood that gave its tone to the play? Must we look upon the rollicking fun of the *Merry Wives of Windsor* as indicating a time of special merriment in the life of its author? Is it fair to argue, as does Brandes, that the successful dramatist felt his life to be in the sear and yellow leaf because he lays the scene of the *Tempest* in the autumn? or to infer "a sickly tendency to imbibe poison from everything" because he wrote *Troilus and Cressida*? How far the consummate skill of the artist, whose practical success depended upon being in harmony with the times, would allow personal feeling to control his pen, seems hardly a matter upon which we can pass unerring sentence.

One would hesitate before accusing our author of turning his judgment over into the hands of his imagination, but there is certainly a not infrequent flavor of the credulity of the middle ages in his readiness to accept analogy as proof. It is a little difficult to believe that Shakespeare chose Cleopatra as his subject because the lady of the sonnets was also of a dark complexion. It seems hardly proof positive of his having read Ariosto in the original solely because in *Othello* he uses the phrase, "in her prophetic fury," while Ariosto says in *Orlando Furioso*:

"Una donzella della terra d'Illia,  
Ch'avea il furor profetico congiunto  
Con studio di gran tempo."

Again, Brandes's specially weighty argument in favor of Shakespeare's having visited Italy is that Jews were not allowed to reside in England; and though he admits in a footnote that there may have been a few, why is he so sure that "it is not probable that Shakespeare knew any of them," especially after making the statement that the "internal evidence of his writings" proves that he lived a Bohemian life? In like manner, he finds it "unreasonable" to doubt the old story of Shakespeare's poaching adventures. In one place he says,

"There is every probability in favor of the tradition" that Sir Thomas Lucy "had him oft whipt and sometimes imprisoned;" and further on he refers to this tradition as an established fact. Reasoning from a supposition as if it were a fact, is a far more serious fault than the mis-statement that he makes on his first page in regard to the coincidence of date of the death of Shakespeare and of Cervantes. He is much too ready to accept any plausible theory as fact if no absolutely contradictory reasons have appeared. Far too frequently do the phrases "no doubt," "certainly," "without hesitation" appear; for example, in a case where Dowden says cautiously, "The weight of authority inclines to the opinion," etc. Brandes says that there is no question about the matter.

But it is ungracious to play the part of fault-finder with a book that can afford its reader so much genuine pleasure. It is full of information; I can hardly imagine a student of Shakespeare, however well informed, finding in it nothing that is new to him. Often the reader comes upon a short paragraph that is an epitome of the result of many hours of thought and study. Here and there are brief summaries, laying no claim to originality, but presenting facts with unusual clearness and definiteness. Even if we are not in harmony with Brandes's biographical theory, the book is, at least, a collection of interesting chapters on Shakespeare by one whose appreciation of him is warm-hearted and sincere. Could there be a more sympathetic thought than this:

"It is none the less astounding how much right in wrong, how much humanity in inhumanity, Shakespeare has succeeded in imparting to Shylock?"

or a finer appreciation of Shakespeare's rhythmic effects than this: "One can feel through his (Shylock's) words that there is a chanting quality in his voice?"

With all Brandes's reverence, he has the courage of his convictions. He blames the poet for not comprehending the character of Caesar, and calmly points out to him that the Caesar of history is far more true to the man than the Caesar of the play. He chides him for robbing the finest scenes between Hector

and Andromache of their beauty because he was in the mood "to dwell upon the lowest and basest side of human nature;" and tells him that the unequal merit of *All's Well that Ends Well* is due to his failing to give his mind to all parts of the play.

Sincere he certainly is, and to my mind it is the charm of the book that it is so frank a revelation of the thoughts of a student of Shakespeare. There is in the man a kind of incorruptible originality, and even when he tells us the plot of the play, or with all the naïve pleasure of a discoverer, brings forward the evidence as to Hamlet's age, or notes the connection between the "Fair is foul, and foul is fair," of the witches and Macbeth's first speech, we can hardly help fancying that he must have seen all this for himself, even if other men have also seen it. And so he sometimes tells the story, sometimes reflects upon the play and its beauties, sometimes discusses political situations, but is always striving to find Shakespeare, is always interesting and always himself.

Faith in the probability of Brandes's biographical theory is so much a matter of the personal equation that the book in its chief aim is bound to produce a differing effect upon its different readers. The result of it as a picture of Shakespeare cannot be called pleasing. The impression left is that he was sometimes made unhappy and sometimes bitter, by his marriage, his profession, and the lack of appreciation shown by his family, and that the latter part of his life, at least, was lonely, if not gloomy and morose.

This is not good. We do not wish to think of Shakespeare as a misanthropic, disappointed man, who leaves London when there is no longer any friend who grieves to bid him farewell. Power should move with ease. Transcendent ability should have a certain tranquillity. "On every height there lies repose," and if it was not so in Shakespeare's case, perhaps even then, in the absence of the strongest evidence to the contrary, some concession is due to our ideals, mistaken though they may be.

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## ENGLISH LITERATURE.

*John Donne, Sometime Dean of St. Paul's, A.D. 1621-1631*, by AUGUSTUS JESSOPP, D.D., Rector of Scarning. With two portraits. Methuen & Co., London, 1897.

WRITING adequately about Donne is so difficult a matter that those who have undertaken it have often been overcome by fate, in one form or another, before the completion of their task. Walton's *Life* was composed, as we know, out of materials collected by Sir Henry Wotton, just before his death. The recent (1896) two volume edition of Donne, by E. K. Chambers, in *The Muses' Library* was originally undertaken by Dr. Brinsley Nicholson, and embodies material left behind by him. Mr. Grosart gave over a very considerable amount of new biographical matter, intended for his *Fuller Worthies* edition (1872), for the 'Life and Introduction' to the edition of the 'Complete Prose Works of Donne,' Dr. Jessopp was hoping (in 1872) soon to publish.

Dr. Jessopp has successively abandoned his hope to make editions of Donne's complete works, of his prose alone, and then of his letters. Now, after having for many years, like the Abbé in *Consuelo*, enjoyed credit for the book he had in preparation, he comes forward with the present 'sketch,' and resigns his last task, that of preparing "an adequate and elaborate biography of Donne," to Mr. Edmund Gosse. What fate awaits Mr. Gosse, or his readers, remains to be seen.

Dr. Jessopp's sketch appears as a volume in the "Leaders of Religion Series," and being intended for "the generality of readers" omits all citations of authorities. Its sources, however, are not far to seek. To an expansion of the author's article on Donne in the *Dictionary of National Biography*, giving in extent what was implied or suggested there, has been added Walton's *Life*, quoted entire, a reprint of Donne's will, thirty pages from his correspondence, and some excerpts from his prose works. Much of the new material we learn, although not from Dr. Jessopp, was that collected by Dr. Grosart.

Donne's poetry receives but small attention, Dr. Jessopp having "never been able to feel much enthusiasm for Donne as a poet." No use

has been made of the biographical material embodied in the *Fuller Worthies* and the *Muses' Library* editions of the poems, or in Bullen's (1884) edition of Walton's *Lives*.

While Dr. Jessopp corrects some of Walton's mistakes, he, himself, frequently makes less pardonable ones. Being unsure, he writes in several places 'very few' where 'none' is correct. He states his likely, although mistaken, conjectures as facts. He repeats opinions long shown to be untenable. He is careless, as when he makes Bishop Morton only one year older than he really was, rather than two, as Bullen did: or as when he dates the marriage of the Princess Elizabeth, and St. Valentine's day on February 15th, instead of on the 13th as he had it in the *Dictionary of National Biography*.

The author also neglects his opportunities for correcting, by consulting records, the habitual carelessness concerning the dates of Donne's life. Parish records must certainly give the facts regarding the life and death of Miss Drury, celebrated in the *Anatomy of the World* of 1610. But while Dr. Jessopp escapes Bullen's mistake of confounding her with her younger sister Dorothy, he repeats from the *Dictionary of National Biography* his statement that she died "in her sixteenth year." The apparently more correct when "only fifteen" or "at the age of fifteen" are given by Grosart (1:69), and Chambers (2:235). Ecclesiastical or civil records should also yield the exact date of Donne's marriage. Although Dr. Jessopp quotes (p. 31) one of Donne's letters saying that the ceremony took place "about three weeks before Christmas," he makes no effort to fix the date beyond correcting his earlier statement of the year from 1600 to 1601. Chambers also (2:221) repeats the 1600 error, although he usually (1:xiv; 1:220; 2:221) gives the correct date.

The poetry, as has been said, receives but small attention in the volume. It apparently fits ill with the conception of Donne his biographer chooses to entertain. The stock quotations are reprinted from Walton, along with some funeral pieces and marriage songs not too inconsistent with clerical character, but the bulk of the poetic product of the man who "wrote more profound verses than any

other English poet save one only" is to Dr. Jessopp only "more or less frivolous." He ignores most of the pieces; arbitrarily denies that Donne could have written others; and concludes that if any are considered good it is surely for the sake of the poet and not because of the poems. In short, it is not John Donne the poet, nor yet John Donne the man in whom Dr. Jessopp is interested, and of whom he writes. It is the Reverend Doctor Donne, Vicar of St. Dunstons, Rector of Sevenoaks and Keyston, Preacher of Lincoln's Inn, Dean of St. Paul's, and Prolocutor of Parliament.

Perhaps this is as it should be in a consideration of Donne as a "leader of religion." Yet the student who wishes to know of the poet or of the whole man, cannot but be disappointed to find two-thirds of his life dismissed as insignificant, while the other third is magnified as all important. Nor is there given any new view of even the selected third. Instead there is presented so much theological and ecclesiastical matter, so many incidental disquisitions upon human weakness, prayer, martyrs and the like; and such frequent employment of technical pulpit phraseology that the book seems to be written rather around Donne than about him. Lay representation among Donne's friends, even, is discouraged. The Woodwards are not mentioned, the intimate Brooks are passed with occasional words; his life long friend Sir Henry Wotton is dismissed in twenty lines,—the church acquaintance, Bishop Morton, occupies seven pages.

Donne's prose theological work is, however, given just attention; and in some parts of the book there is commendable fulness of detail. While no new glimpses of Donne's personality are given, the many things told concerning the people who touched him help a conception of his immediate surroundings, and of the atmosphere of the times. An account of Donne's *Essays in Divinity*, edited by Dr. Jessopp in 1855, but now long out of print, is welcome. It was a service to make easily accessible in the volume the handful of selected letters, one of them never before published, the woodcut of Donne's house at Mitcham (p. 58), and the two portraits. Marshall's "Oct. 18, 1591" portrait, taken probably from Dr. Grosart's quarto,

and the "Winding-sheet portrait" are given. Dr. Jessopp nowhere comments upon these, but a description is to be found in Chambers (1:237). Dr. Jessopp's appendices are useful in giving the poet's pedigree, his will, and his descendants.

In conclusion, Dr. Jessopp's work may lend some service to students by its incidental contributions and by its presentation of an idea of the cleric which may be embodied along with the more familiar idea of the poet into some future study of the entire man. On the whole, however, the sketch will probably have its greatest usefulness among the "generality of readers" for whom it was intended.

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#### GERMAN LANGUAGE.

*German for Beginners.* A Reader and Grammar, by L. HARCOURT. Second Edition Revised and Enlarged. Marburg: N. G. Elwert. London: Whittaker & Co., 1898.

THIS book consists of three parts: about one hundred pages of reading matter, thirty pages of grammar, and forty pages of explanatory and grammatical notes. The first part is well done; it contains a great variety of selections from excellent German authors, and is well adapted to the needs of all kinds of beginners. The second and third parts are not badly done, but, like many other attempts to palliate or mitigate the severity of systematic grammar study, are somewhat arbitrary, and would therefore be rather difficult to use for anyone but the author herself, or those acquainted with her method.

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#### MARGUERITE DE NAVARRE.

TO THE EDITORS OF MOD. LANG. NOTES,

SIRS:—In MOD. LANG. NOTES, xiv, cols. 1-8, appeared an article, entitled *The Infinitive with Subject Accusative in Marguerite de Navarre*, by J. Charles Walker, Ph. D. I beg leave to offer a few suggestions in regard to this study.

The title might be looked upon as confusing. Saintsbury<sup>1</sup> says the author of the *Heptaméron* is generally spoken of in literature as Marguerite d'Angoulême, to distinguish her from the wife of Henri IV. The construction, too, under discussion, is more frequently alluded to as the *Accusative with Infinitive* (*Accusativus cum Infinitivo*), not as 'Infinitive with . . . Accusative.' It is the accusative taking on an infinitive, and not the infinitive taking on an accusative, that constitutes the phenomenon.<sup>2</sup> Again, every example cited of the acc. w. infin., is the acc. w. infin. used as *object*. The writer has not seen fit to mention the acc. w. infin. used as *subject*,<sup>3</sup> or of the acc. w. infin. after prepositions.<sup>4</sup> His study, therefore, deals with only one of the three natural classes in which the construction is divided. This might have been announced in the title.

The arrangement of the writer's material, also, would appear eccentric to many scholars. He announces three divisions for the construction, and follows up this announcement with four typographically coördinated classes (*a, b, c, d*). Division *b* ('The Subject Accusative Omitted') is put as near as possible in the middle of the other divisions where the acc. w. infin. is found,—possibly as a compromise between the two ends. Again, it is hardly advisable to see a phenomenon like the acc. w. infin. in cases where it is not manifestly present. Of the three divisions left, *a* ('The Subject Accusative a Reflexive') does not appear to have any reason for its existence; since, *d* ('After Verbs of Thinking, Knowing, Saying, etc.') is subdivided according to the different parts of speech, the three examples given under *a* being *se montrer, se dire, s'estimer*.

The value of the material itself is seriously impaired owing to frequent mistakes in the

quotations. In reading the article, I happened to have at hand four of the works cited. I went over the first eleven citations from these four texts, and of the eleven passages, I found eight were incorrectly quoted. I did not continue the work of verification. The following are the passages in question: D. P. 249 does not contain the example cited; D. P. 303 does not contain the example cited; N. Let. 187 does not contain the example cited; N. Let. 25 does not contain the example cited; in Let. 406, the words *n'y aura jamais personne qui tant ait désiré et qui plus* have been suppressed between the *il* and *se* (of Walker's text), making thus *il* the subject of *se contente*, when in the original it is the subject of *aura*; in M. i. 58, *que* is the beginning of a new verse and should read *Que*; in D. P. 264, *lit* should read *licet*; in D. P. 363, *Avoir* should read *avoir*.

The presence of the acc. w. infin. in all languages where the infinitive exists, has caused much to be written on the construction, considered as a general syntactical phenomenon. Wulff<sup>5</sup> says the views of Jolly<sup>6</sup> and Curtius<sup>7</sup> are similar, at least in part, to those of Apollonius Dyscolus.<sup>8</sup> It might have been well if the researches of these workers had been utilized to arrive at a clearer insight of the construction that attracts the writer. Then, too, the French side of the question has not been wholly neglected. I have been fortunate enough, myself, to collect fifteen dissertations and programmes dealing exclusively with the French infinitive, many of which discuss the acc. w. infin. The writer should have taken cognizance at least of some of this work before trying to fight his battles alone; Klausning's<sup>9</sup> dissertation, especially, would have been serviceable, inasmuch as not only the acc. w. infin., but also Marguerite d'Angoulême is dealt with. Then, too, a worker in French syntax should always follow up Diez with Tobler. The latter<sup>10</sup> would have prevented the writer from asserting<sup>11</sup> that the acc. w. infin. after verbs of thinking, know-

5 Cf. *L'Emploi de l'Infinitif dans les Plus Anciens Textes Français*, Diss., Lund, 1875, p. 41.

6 *Op. cit.*

7 *Op. cit.*

8 See for the doctrines of this father of syntax, Egger, *Apollonius Dyscole*, Paris 1854.

9 *Op. cit.*

10 *L. c.*, p. 73f.

11 Cf. col. 4.

1 Cf. *A Short History of French Literature*, Third Edition, Oxford 1880, p. 192, foot-note.

2 Cf. Jolly, *Geschichte des Infinitivs im Indogermanischen*, Muenchen 1873, p. 243f; also Curtius, *Erläuterungen zu meiner Griechischen Schulgrammatik*, Dritte Auflage, Prag, 1875, p. 190f.

3 For examples, cited from the *Heptaméron*, cf. Klausning, *Zur Syntax des Franzoesischen Infinitivs im xvi. Jahrhundert*, Diss. Giessen Barmen, 1887, p. 16.

4 For examples and discussion cf. Tobler, *Vermischte Beiträge zur Franzoesischen Grammatik*, Erste Reihe, Leipzig 1886, p. 74f.



ing, saying, etc., 'is foreign to Old French'; Diez<sup>12</sup> would also have prevented the mistake. Mätzner,<sup>13</sup> too, might be able to clear up some of the writer's difficulties in regard to the identity of the French with the Latin acc. w. infin.; and Lücking<sup>14</sup> might be consulted for verbs of making, hearing, seeing, etc., though Tobler,<sup>15</sup> his master, is better. Mätzner,<sup>16</sup> Engländer,<sup>17</sup> and Modin<sup>18</sup> would possibly have suggested to the writer a different appreciation of *voir* (page 4), *s'adresser* (au bureau), etc.<sup>19</sup>

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#### NOTE TO LA MARE AU DIABLE.

TO THE EDITORS OF MOD. LANG. NOTES,

SIRS:—In the issue of this publication for June, 1898, the *Note to La Mare au Diable* discusses the form *gagnerois* which occurs in the quatrain quoted at the beginning of the novel.<sup>1</sup> It seems that this form should be *gaigneras*.

The quatrain accompanies the engraving of the plowman in numerous editions of Holbein's *Dance of Death*, including the first, namely, *Les Simulachres & Historiees Faces de la Mort*. . . Lyon, 1538.<sup>2</sup> The thirty-eighth plate is as follows: 3

12 Cf. *Grammatik der Romanischen Sprachen*, Fünfte Auflage, Bonn, 1882 (vol. III), p. 945 (pagination of single volume).

13 Cf. *Syntax der neufranzösischen Sprache*, Erster Theil, Berlin, 1843, p. 15, § 10; also his *Französische Grammatik*, Dritte Auflage, Berlin, 1885, p. 445.

14 Cf. *Französische Grammatik*, Zweite Ausgabe, Berlin, 1883, p. 305.

15 *L. c.*, p. 107f.

16 Cf. *Gr.* (as cited above), p. 448, d.

17 Cf. *Der Imperativ im Altfranzösischen*, Diss., Breslau, 1880, pp. 14 and 15.

18 Cf. *Om Bruket af Infinitiven i Ny-Franskan*, Diss., Upsala, Westeras 1876, p. 13.

19 Cf. col. 1.

1 As in the Calmann Lévy edition, 1896.

2 Michael Bryan, *Dictionary of Painters and Engravers*. London, 1886.

3 Holbein Society, *Facsimile Reprints, I.* Manchester, etc., 1869. (Photo-lithographic.)

"In sudore vultus tui vesceris pane tuo.

GENE. I

[Engraving.]

A la sueur de ton uisaige  
Tu gaigneras ta pauvre uie.  
Après long trauail, & usaige,  
Voicy la Mort qui te conuie.  
G ij"

The quotation from the Vulgate (iii, 19) seems corroborative of the future in the quatrain. The characters are clear, and admit of no doubt. Examination of numerous later editions and copies of the engravings has not revealed an instance of the conditional. Also, the original edition of *La Mare au Diable*, Paris, Desessart, 1846,<sup>4</sup> has the form *gaigneras*. Thus it seems that future editions should print this form.

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#### EUGÉNIE GRANDET.

TO THE EDITORS OF MOD. LANG. NOTES,

SIRS:—In your number for May, vol. xiii, 1898, under the heading '*Eugénie Grandet*' I notice a communication signed C. C. Clarke, Jr., concerning the expression: "Aller voir si j'y suis," and containing the following passage:

"Whether the phrase has disappeared from the popular speech in France I cannot say, though it seems reasonable to suppose that it is still in use there."

The writer is quite correct in this conjecture, for this familiar phrase is in common use at the present day in Paris.

Moreover we find it noted in Littré's *Dictionnaire de la langue française*, under *voir*, 14°:

"S'informer. Voyez s'il est chez lui. Je vais voir s'il est revenu. || Familièrement. *Allez voir si j'y suis*, se dit à i une personne, ordinairement inférieure, dont on se débarrasse. Taisez-vous, péronnelle i Rentrez; et là dedans *allez voir si j'y suis*." Regnard, *le Distrait*, i, 4.

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4 Otto Lorenz, *Catalogue Général de la Librairie Française*.